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DR. MAYA MALAVIYA



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SANSKRIT VIDYAPEETHA

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ALLAHABAD

(Appendix)

The Annual Bibliography of Indology
1970—71

Compiled by
Dr. (Smt.) MAYA MALAVIYA



GANGANATHA JHA KENDRIYA
SANSKRIT VIDYAPEETHA
ALLAHABAD
1976

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विद्यापीठ-कुलसूच
पञ्चसहस्र वर्ष शास्त्रमुत्तरतः।
मीमांसासूत्र-
गङ्गाधरायः सुको जयति ॥
२५-९-१८७९ ई. १८-११-१९४९ ई.

FOREWORD

G. N. Jha Vidyapeetha took up the project of publishing the *Annual Bibliography of Indology* in the year 1970. The first Volume comprising entries for the year 1969 appeared in 1974. And now the second Volume comprising entries for 1970 and 1971 is ready in comparatively shorter period. I may hope that the project will be made uptodate in coming years.

Dr. Harihar Jha, the Acting Principal has helped in bringing out this Volume of Bibliography for which he deserves our full appreciation and thanks. I also thank Dr. (Smt.) Maya Malaviya for the pains she has taken in planning and compiling the work and seeing it through the press.

B R. SAKSENA.

PREFACE

We are releasing now the second Volume of the Annual Bibliography of Indology. The first Volume was published in 1974. The enthusiasm with which it was received by the scholars is a justification in itself for the continuation of this project.

Due to certain unavoidable reasons the publication of this work has been delayed but this delay has been made up by incorporating together entries for two years, i. e. 1970 and 1971 in this Volume. We are trying in right earnest to make this *bibliography* uptodate, so that the readers are kept informed of the current studies going on on different topics of Indological Studies.

This Volume of *bibliography* is being published as a supplement to our journal and will be made available to our contributors on demand. It is hoped, this Volume also will be received with the same enthusiasm and warmth with which the first one was received.

Co-operation of the scholars in the form of intimations regarding their current and uptodate work along with the place of their publication etc. will be received with pleasure and thanks.

Dr. (Smt.) Maya Malaviya deserves our full appreciation and thanks, who with all her earnestness, hard labour, enthusiasm and meticulous care has compiled this work and also seen it through the press. Shri A. T. Pingle also deserves mention for the assistance he has rendered in the process of compilation.

HARI HAR JHA

COMPILER'S NOTE

I feel happy in presenting the second volume of the *Annual Bibliography of Indology (ABI)*. In it, attempt has been made to present an account of the works of scholars done during the years 1970 and 1971.

While compiling this Bibliography, sources available in the libraries of the two Universities of Varanasi Viz., Banaras Hindu University and Sampurnananda Sanskrit Vishvavidyalaya, and the libraries of Allahabad University and G. N. Jha Kendriya Sanskrit Vidyapeetha, have been made use of. Naturally, the work cannot be claimed to be an exhaustive one but effort has been made to make it so, as far as possible, within the limited sources available at the places, named above.

In the present Bibliography matter has been arranged in pattern slightly different from that adopted in its previous Volume. Number of sections has been reduced. Entries have been classified subjectwise in ten Chapters which have been further divided in subdivisions. Full details of the entries regarding publication etc. have been given with a gist of their contents and wherever it was possible, their reviews have also been indicated. A list of periodicals etc. and indices of authors and subjects have also been added in the Volume.

I am grateful to the hon. Deputy Education Minister and the Chairman of the Shasi Parishad of the Rashtriya Sanskrit Sansthan Sri D. P. Yadav and other authorities of the Sansthan with whose blessings only this Vol. is reaching in the hands of the scholars. I owe a debt of gratitude to Dr. B. R. Saksena and other members of the Editorial Board for their active interest and kind guidance in the publication of the *ABI*. I am heartily thankful to Dr. Harihar Jha, Acting Principal of the G. N. Jha Kendriya Sanskrit Vidyapeetha who very enthusiastically expedited the publication of this Volume and carefully watched its progress in the press.

Shri Chandra Shekhar Shukla and Shri A. T. Pingle have

kindly assisted me in the compilation of this work. I am thankful to both of them.

Special mention of thanks is due to the authorities and the staff of the libraries of Banaras Hindu University, Sampurnananda Sanskrit Vishwavidyalaya, Allahabad University and the G. N. Jha Kendriya Sanskrit Vidyapeetha for their kind help and cooperation. Finally, I thank Messers Allahabad Block Works Pvt. Ltd., for their full cooperation and prompt execution of the publication of this work.

MAYA MALAVIYA.

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LIST OF PERIODICALS WITH ABBREVIATIONS

- AA* : *Asian Affairs*, J. of the formerly Royal Central Asian Society, London.
- ABORI* : *Annals of Bhandarkar Oriental Research Institute*, Poona.
- Accessions List India*, New Delhi.
- ACS* : *Area and Culture Studies*, Tokyo Univ. of Foreign Studies, Nishigahara, Kita-ku, Tokyo (Japan).
- Acta Orientalia*, Copenhagen
- Acta Univ.* : *Acta Universitatis*, Carolinae, Praha
- Advent*, Arobindo Ashram, Pondichery
- AHCQ* : *Afghanistan Historical and Cultural Quarterly*, Historical Soc. of Afghanistan, Kabul, Afghanistan.
- AHR* : *American Historical Review*, American Historical Association.
- AJ* : *The Antiquaries Journal*, The J. of the Society of Antiquaries of London, O U. P.
- AJAr* : *American Journal of Archaeology*, The J. of the Arch. Inst. of America.
- ALB* : *Adyar Library Bulletin*, Madras
- Ālocanā*, Delhi
- AM* : *Astrological Magazine*, Bangalore
- Am. Anthro.* : *American Anthropologist*, J. of the Am. Anthro Asso., Washington.
- Am. Arc.* : *American Archivists*.
- Anekānta*, Delhi
- Añjali* : O. H. De A. Wijesekera Feli. Vol., Univ. of Ceylon.
- Anthropologist*, Delhi Univ., Delhi

Anthropos, Revue Internationale d' Ethnologie et de Linguistique, Schweiz.

ANSMN : American Numismatic Soc., Museum Notes, New York, U. S. A.

Antiquity, A Quarterly Review of Archaeology, Cambridge.

Añuvrata : Virat Nagar, Nepal

Anvesak, J. of Sardar Patel Inst. of Economic and Social Res., Ahmedabad.

AO : *Acta Orientalia*, Copenhagen

AP : *Aryan Path*, Bombay

AQ : *African Quarterly*, A Journal of African Affairs, J. of Indian Council for Africa.

Archaeology, Archaeological Inst. of America, 260 West Broadway, New York, N. Y. 10013.

Archiv : *Archiv Orientalni*, Prague

Ar. Or : *Archiv Orientalni*, Praha

Artibus : *Artibus Asiae*, Institute of Fine Arts, New York Univ. New York, N. Y. 10021, U. S. A.

ASEA : *Asiatische Studien Etudes Asiatiques*, Zeitschrift der schweizerischen Gesellschaft für Asienkunde Revue de la Societe, Svisse d' Etudes Asiatiques francka-verlag-Bern.

AsM : *Asia Major*, Lund Humphries, London

sP : *Asian Persepectives*, A Journal of Archaeo. and pre-history of Asia and the Pacific, Great Britain.

ASP : *Asian Studies*, Philippines

ASPR : *Asian Studies Professional Review*, The Asso. for Asian Studies Inc. Univ. of Michigan, Ann Arbour, Michigan.

Āyurveda Vikāsa, Dabar, New Delhi

BAIHA : *Bulletin of Ancient Indian History and Archaeo.* Univ. of Saugar.

- BCGV* : *Bulletin of the Chunilal Gandhi Vidyabhavan*, Surat.
- BDCRI* : *Bulletin of the Deccan College Res. Inst.*, Poona.
- BEFEO* : *Bulletin de l' Ecole Francaise d' Extreme Orient*, Paris.
- Bhā. Iti. Saṁśo, Bhārata Itihāsa Saṁśodhaka Maṇḍala*, Pune.
- Bharati*, Jaipur
- Bharati U.*, Utkal Univ. J.
- BhV.*, *Bhāratiya Vidyā*, Bharatiya Vidyabhavan, Bombay.
- Bhāṣā*, Delhi
- Bibliographie de la Philosophie*, Institute International de Philosophie, Paris.
- Bibliographic Index* : A Cumulative Bib. of Bibliographies, H. W. Wilson Company.
- BITC* : *Bulletin of the Institute of Traditional Cultures*, Madras.
- Bj* : *Bhavana's Journal*, Bombay
- BJP* : *The British J. of Psychiatry*, The J. of Mental Science, The Royal Medico Psychological Asso. Ashford, Kent., Headley Brothers Ltd.
- BMQ* : *British Museum Quarterly*, London
- Editrice e Libreria*, 00186 Roma-Piazza Montecitorio.
- BPP* : *Bengal, Past and Present*, A J. of Modern and Asian History, Calcutta Historical Society.
- Brhv.* : *Brahmavidyā*, Adyar Library Bulletin, Madras.
- BRMIC* : *Bulletin of the Ramakrishna Mission Institute of Culture*. Calcutta.
- BSOAS* : *Bulletin of the School of Oriental and African Studies*, Univ. of London.
- CAJ* : *Central Asiatic J.*, The Hague, Netherlands.
- Cal. R.*, *Calcutta Review*, Calcutta
- Cintāmaṇi*, Sat Sahitya Prakashan Trust, Bombay
- CJH* : *The Ceylon J. of the Humanities*, Ceylon

- CM** : Coins, Incorporating Coins and Medals, Croydon, England.
- Coins**, Iola, Wisconsin, U. S. A.
- CNJ** : *Canadian Numismatic Journal*, Ontario, Canada.
- Contemporary**, New Delhi
- Contributions to Indian Sociology**, Vikas Publications, Delhi, on behalf of the Inst. of Economic Growth, Delhi.
- CO** : *Catalogo di Orientalistica*, Africa e Asia, Herder, Editrice e Libreria, Roma
- CR** : *Contemporary Review*, London
- CBI** : *Cumulative Book Index* (a world list of books in Eng. Language), H.W. Wilson Company.
- DAI** : *Dissertation Abstracts International*, Humanities and Social Sciences, Xerox, University of Microfilms, Xerox Company (abstracts of dissertations available on Microfilm).
- DI** : *Darshana International*, Moradabad
- DT** : *Dārśanika Traimāsika*, Akhila Bhāratiya Darshana Parishad, Kanpur.
- EA** : *Eastern Anthropologist*, Lucknow
- EpI** : *Epigraphia Indica*, Delhi (Printed at the Govt. of India Press, Calcutta).
- EW** : *East and West*, Rome (Italy)
- FA** : *France Asie-Asia*, Tokyo
- Folklore**, Calcutta
- Ful. N.** : *Fulbright Newsletter*, United States Educational Foundation in India, New Delhi.
- Gairvāṇī** : Sanskrit Bhasha Pracharini Sabha, Chitturu (A. P.).
- Gaveṣṇā**, Kendriya Hindi Saṁsthana, Agra
- HA** : *Hindī Anuśīlana*, Bharatiya Hindi Parishad, Allahabad
- HJ** : *Hindustānī Jābāna*, Bombay
- Hinduism**, J. of the Bharat Sevashrama Sangha, London Branch
- Hindustānī Traimāsika Śodha Patrikā**, Hindustani Academy, Allahabad.

History, the J. of the Historical Association.

HR : *History of Religions*, Swift Hall, Univ. of Chicago,
H. Reg., *Hindu Regeneration*, J. Bharat Sevashram Sangh,
Hyderabad.

Hist. J., *The Historical Journal*, Cambridge Univ. Press.

Hist. Today, *History Today*, Bracken House, 10, Cannon
Street, London.

IA : *Indian Antiquary*, Studies in Indian Archaeology, Bombay.
Indica, Heras Inst. of Indian History and Culture, Bombay.

IAC : *Indo-Asian Culture*, Indian Council for Cultural
Relations, New Delhi.

IAR : *The Indian Archives*, National Archives of India,
New Delhi.

IDA : *Indian Dissertation Abstracts*, Indian Council of Social
Science, Popular Prak., Bombay.

IESHR : *Indian Economic and Social History Review*, Delhi.

IF : *Indogermanische Forschungen*, Berlin.

IHQ : *Indian Historical Quarterly*, Calcutta.

Indo-Asia, Horst Erdmann Verlag, Tubingen, Federal Republic
of Germany.

IIA : *Index-Indo-Asiaticus*, Calcutta.

IIRA, *Indo-Iran*, J. of Indo-Iran Soc., New Delhi.

IIRca, *Indo-Iranica* quarterly organ of the Iran Soc.,
Calcutta.

IL : *Indian Linguistics*, Poona

INC : *Indian Numismatic Chronicle*, Bihar Res. Soc.,
Patna.

Indica, Heras Inst. of Indian Hist. and Culture, Bombay.

IIR. J., *Indo-Iranian J.*, Mouton Pubs., Hague, Netherlands.

IPhC : *Indian Philosophy and Culture*, Vrindaban.

IPhQ : *International Phil. Quarterly*, Fordham Univ., New
York.

IQ : *Ind. Q., India Quarterly*, The Indian Council of World Affairs, Delhi.

Iraq, British School of Archaeology in Iraq., Gordon Square, London.

Jagajjyoti, A Buddha Jayanti Souvenir, Bengal Buddhist Asso., Calcutta.

JAIH : *Journal of Ancient Indian History*, Calcutta

JAS : *Journal of Asian Studies*, Univ. of Miami, Michigan.

JASB : *Journal of Asiatic Soc. of Bombay*.

JASC : *Journal of the Asiatic Society*, Calcutta.

JASP : *Journal of the Asiatic Society of Pakistan*.

JAUH : *Journal of the Annamalai Univ.*, (Hum). Tamilnadu.

JBh : *Jaina Bhārati*, Jaina Śvetambar Terapanthi Mahasabha, 3 Portuguesc Church Street, Calcutta.

JBRs : *Journal of the Burma Res. Soc.*, Rangoon.

JDS : *Journal of the Department of Sanskrit*, Univ. of Delhi.

JDT : *Journal of the Deptt. of Tamil*, Trivandrum Univ. (Kerala).

JESHO : *Journal of the Economic and Social History of the Orient*, Leiden, Netherlands.

JGJKSV : *Journal of the Ganganatha Jha Kendriya Skt. Vidya-peetha*, Allahabad-2

JGRS : *Journal of the Gujarat Res. Soc.*, South Avenue, Khar, Bombay-52.

JHS : *Journal of Haryana Studies*, Kurukshetra Univ., Kurukshetra.

JIAP : *The Journal of Ind. Academy of Philosophy*, Raja Dinendra Street, Calcutta.

JIBS : *Journal of Indian and Buddhist Studies*, Japanese Associa-

tion of Indian and Buddhist Studies, Japan. (Univ. of Tokyo).

JIH : *Journal of Indian History*, Trivandrum.

JIMS : *Journal of the Indian Musicological Soc.*, Baroda.

JJ : *Jaina Journal*, Calcutta

JKU : *Journal of the Kerla Univ. Ori. Res. Inst. and Manuscripts Library*, Keral.

JL : *Janua Linguarum*.

JMSUB : *Journal of the Maharaja Sayajirao Univ. of Baroda*.

JNES : *Journal of Near Eastern Studies*, Chicago.

JNSI : *Journal of the Numismatic Society of India*. B. H. U.

JOI (B) : *Journal of the Oriental Institute*, Baroda.

JOR : *Journal of Oriental Reaserch*, Madras (Kuppu Swami. Shastri Res. Inst.. Mylapore, Madras.

JPA : *Journal of the Philosophical Association*, Popular Prak., Bombay (incorporating the Indian J. of Philosophy).

JRAS : *Journal of the Royal Asiatic Society*, Great Britain.

JRUSI : *Journal of Royal United Service Institution*, White Hall, London.

JSArchiv : *Journal of the Society of Archivists*.

JSAS : *Journal of the South East Asian Studies*.

JSJU : *Journal of Sugiyama Jogakuen Univ.*, Nagoya, Japan.

JTMSSML : *The Journal of the Tanjore Maharaja Sarfoji's Sarasvati Mahal Lihrary*, Madras.

JUB : *Journal of the Univ. of Bombay*.

JYI : *Journal of the Yoga Institute*, Santa Cruz, Bombay.

KAIROS : *Zeitschrift fur Religious-Wissenschaft und Theologie*, Otto Muller Verlag, Salzburg.

- Kalpāṇa**—Kalpana Karyalaya, Sultan Bazar, Hyderabad (South).
- KVP** : *Kanpur Viśvavidyalaya Patrikā*, Kanpur
- LMF** : *Literature Music Fine Arts*, 74 Tübingen 18, Germany
- Māgadham**, H. D. Jain College, Magadh University
- MaI** : *Man in India*, Ranchi
- Manan**, Ādhyātmika Māsik
- Marg**, Bombay
- MB** : *The Mahābodhi*, Calcutta
- MBAS** : *Monthly Bulletin of the Asiatic Society*, Calcutta
- MBh** : *Maru Bhārati*, Birla Edu. Trust, Pilani
- Md. Bh.** : *Madhyabhārati*, Univ. of Saugar, Saugar
- Michigan Papers on South and South-East Asia**, (Doctoral Dissertations on South Asia, 1966—1970), The Univ. of Michigan.
- MIOC** : *Memoirs of the Institute of Oriental Culture*, Univ. of Tokyo, Tokyo.
- Mittel Von Gen der Bibliothek und der Dokumentations Leitstelle des Institutes für Asienkunde**, Hamburg (Newsletter of the Library and the Documentation Centre, Institute of Asian Affairs, Hamburg).
- MO** : *The Mysore Orientalist*, Mysore
- MSP** : *Marāṭhī Saṁśodhana Patrikā*, Marāṭhī Saṁśodhana Mandal, Bombay-14.
- MR** : *Modern Review*, Calcutta
- Mountain Path**, Sri Ramanashram, Tiruvannamalai (S. India)
- MuB** : *The Museum Bulletin*, Museum and Picture Gallery. Baroda.
- MUJ** : *Marāṭhvāḍā Univ. Journal*, Maharashtra
- MW** : *The Middle Way*, Journal of the Buddhist Soc., London.

National Sculpture Review, New York

NC : Numismatic Chronicle, Royal Numismatic Soc., London

NERB : The North Eastern Res. Bulletin, The Centre for Sociological Study of Frontier Region, Dibrugarh Univ.

NIK : Neue Indien Kunde (New Indology) Akademie Verlag, Berlin.

NP : NPP : Nagārī Procarīṇī Patrikā, Varanasi.

Num. Lit. Numismatic Literature. The American Num. Soc., New York.

Numismatist, Official Publication of the American Numismatic Asso., Colorado Springs, Colorado, U. S. A.

OH : Our Heritage, Skt. College, Calcutta

Parkh—Punjab Vishv., Ghandigarh.

Past and Present, A J. of Historical Studies, The Past and Present Society, Christopher Hill, Balliol College, Oxford.

Paṭalaśrī.

PA : Pacific Affairs, An International Review of Asia and the Pacific, Univ. of British Columbia, Vancouver, 8, Canada.

PBh—Prabuddha Bharata, Advaita Ashram, Mayavati.

Philosophischer Literatur-Anzeiger, Verlag Anton Hain-Meisenheim/Glan.

PEW—Philosophy, East and West, Univ. of Hawaii Press, Honolulu (U. S. A.)

Philosophical Review, Ithaca, New York.

- PICO* : *Proc. of International Congress of Orientalists.*
- PNMES* : *Publications in Near Middle East Studies.*
- PPS* : *Proc. of the Pre-historic Society, Cambridge Purāṇa, Varanasi.*
- PVP* : *Pune Vidyapeetha Patrika, Poona.*
- Prajñā*, B. H. U., Varanasi,
- Pratibhā*, Sanskrit Univ., Varanasi.
- QJMS* : *Quarterly Journal of the Mythic Soc., Bangalore.*
- PURB* : *Punjab Univ. Res. Bulletin, Chandigarh.*
- Quest*, (incorporating Humanist Review), Mahatma Gandhi Road, Bombay—1.
- Raghavan Vol.*, V. Raghavan Shashtyabdapurti Vol.
- RBh* : *Rājasthāna Bharatī, Sardula Rajasthan Res. Institute, Bikaner.*
- Readers Guide to Periodical Literature.* The H. W. Wilson Company, 650 Univ. Avenue, Bronx, N. Y. 10452.
- RJR* : *Rursa Journal of Research, Univ. of Rajasthan, Jaipur.*
- RJRU, RJP* : *Research Journal of Philosophy, Ranchi Univ., Ranchi.*
- Revue Internationale de Philosophie.*
- RRL* : *Revue Roumaine de linguistique, de l' Academic de la Republique socialiste de Roumanie, Bucharest, Romania.*
- RUSSH* : *Rajasthan Univ. Studies in Sanskrit and Hindi, Univ. of Rajasthan, Jaipur.*
- Sacitra Āyurveda*, Vaidyanath Ayurveda Bhavan, Patna.
- Sāgarikā*, Sanskrit Parishad, Saugar V. V., Saugar.
- Samanvaya*, Kendriya Hindi Sansthan, Agra.
- Samikṣā*, Journal of the Indian Psychological Soc., Calcutta.

Samvid, Bharatiya Vidya Bhavan

Sangita, Sangeeta Karyalaya, Hathras

Śalākya Smārikā, Āyurveda Śalākya Sambhāṣa Parishad
Smārikā, Sanskrit Univ., Varanasi.

SAR : *South Asian Review*, South Asia, Univ. of Western
Australia Press, Western Australia, for the South Asian
Studies Association, Victoria Hall, East Greenwich,
London.

Sarasvatī, Allahabad,

SBh : *Surabhārati*, Batodara.

SCMB : *Scaby's Coin and Medal Bulletin*, London.

Seminar, New Delhi.

SH : *Studies in Humanities*, Research Study Circle, Univ. of
Allahabad.

SJM : *Salarjung Museum Res. J.*, Hyderabad (A. P.)

SKS : *Śri Kṛṣṇa Sandeśa*, Mathura.

Skt. Pratibhā, Delhi

Social Sciences and Humanities Index, The H. W. Wilson
Company.

ŚP : *Śodha Patrikā*, Udaipur.

ŚPG—*Śodha Patrikā*, Gorakhpur Vishvavidyalaya, Gorakh-
pur.

ŚPP : *Śāradā Pīṭha Pradīpa*, Indian Res. Institute,
Dwarka.

ŚS : *Śaiva Siddhānta*, Śaivasiddhanta Mahasamajam, Madras.
Sārasvatī, *SS* : *Sārasvatī Suśamā*, Varanaseya Sanskrit Vishva-
vidyalaya, Varanasi.

Śramaṇa, Jainashram, Hindu Univ., Varanasi.

S. Soc. : *Studies in Sociology*, Univ. of Rajasthan, Jaipur.

Sud Asien Sprachen literature, Harrassowitz

SUJ : *Sumbalpur Univ. Journal*, Orissa.

Sūryodaya—Bharat dharma Mahamandal, Varanasi.

TG : *Tōyō Gakuhō*, *J. of the Oriental Studies*, Res. Inst. for Humanistic Studies, Kyoto Univ., Kyoto, Japan.

Universitas, Wissenschaftliche Verlagsgesellschaft, Stuttgart, Germany. P. O. B. 40. (A German Rev. of the Arts and Sciences).

Vaicārikī—Bharatiya Vidyamandir and Śodha-Pratishthana, Bikaner.

USIJ, (India's Oldest Journal on Defence Affairs), New Delhi.

Vāk—Saurashtra Univ. J., Gujarat

Varadā—Rajasthān Sahitya Samiti, Bisau (Rajasthan).

VBhP : *Visvabhāratī Patrikā*, Shantiniketan, Bengal.

VBQ : *Visvabharati Quarterly*, Calcutta.

Vedavāñī—Ramalal Kapur Trust, Amritsar.

Vidyā—The Journal of Gujarat Univ., Ahmedabad.

VIJ : *Vishveshvaranand Indological Journal*, Hoshiarpur.

VJ : *Vishva Jyoti*, Hoshiarpur.

Vikram—J. of Vikrama Univ., Ujjain.

VK : *Vedanta Kesari*, Shri Ram Krishna Math, Mylapore. Madras—4.

Viñā—J. of Shri Madhyabharat Hindi Sahitya Samiti, Indore.

VS : *Viśvasanskṛtam*, Vishveshvarananda Vaidik Shodha Sansthana, Hoshiarpur.

VUOJ—*Sri Venkatesvara Univ. Oriental Journal*, Tirupati.

V. V. : *Vallabha Vijñāna*, Yashobhavan, Indore.

WC : *World Coins*, Sidney, Ohio, U. S. A.

WZKSO : Wiener Zeitschrift für die Kunde Sudasiens und Archiv für Indische Philosophie, Wien.

The World Perspective of Indian Art, Jawaharlal Nehru Memorial Lecture, New Delhi.

Yāna, Zeitschrift für Buddhismus und religiöse Kultur auf buddhistischer Grundlage.

YBASC : Year Book of the Asiatic Society, Sanskrit College, Calcutta.

Yoga, Bombay.

Yogadā Samvāda, Yogadā Satsang Soc. of India, Calcutta.

ZDMG—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Wiesbaden.

ZPF, Zeitschrift für Philosophische Forschung, Heisenheim Glan.

I ARCHAEOLOGY AND HISTORY

(I) ARCHAEOLOGY

1. AGRAWAL Dharma Pal. *The Copper Bronze Age in India ; An Integrated Archaeological Study of the Copper Bronze Age in India in the Light of Chronological, Technological and Ecological Factors*, Ca. 3000-500 B. C. New Delhi, Munshiram, XVI, 270, Rs. 55.00.

2. ALLCHIN, F. R. and others. "Malvan—Further light on the Southern Extension of the Indus Civilization. *JRAS* I, 1970, 20—28.

3. ALUR, K.R. "Animal Remains From Navadatoli", *BDCRI*, XXXI-XXXII, 1970—72, 337—346.

Gives Report after examining the remains from Navadatoli excavation 1957—58.

4. ANSARI Z. D. "Pebble Tools from Nittur (Mysore State)", *IA*, IV (1—9), 1970. 1—7.

The study of the Tungabhadra Valley near Nittur proves the existence of Stone Ages (both Early and Middle) in that region. The fossil mammalian bones have been discovered for the first time in Andhra—Mysore parts of the Deccan.

5. ANSARI, Z. D. and Pappu. R. S. "Stone Age in Kutch, Gujarat". *BDCRI*, XXXI—XXXII, 1970—72, 150—167.

Deals with the prehistory of the region of Kutch ; Geographic setting of Kutch ; Pleistocene stratigraphy at Angia, Anjar, Beta, Bhajodi, Desalpar, Devisar, Lakhong, Mathol, Yaksha ; Stone Age evidence—choppers, scrapers, hand axes, cleavers, Flakes etc. Concludes that Kutch was inhabited during the upper Pleistocene times by Stone Age men.

6. ANSARI, Z. D. and others. "Excavations at Ambari (Gauhati)", 1970. *JUP*, 35, 1971, 79—87.

Divides the occupation on the basis of the evidence of pottery and other antiquities from the site into two distinct cultural periods ; period I from Circa 7th to 12th century A.D. and period II from 13th to 17th century A. D. From 18th century onwards the site appears to have been deserted.

7. BALL, V. "Stone Monuments in the District of Singhbhum-Chota Nagpur", *IA* I, 1971, 291—292.

The Chota Nagpur division with its stone monuments of the aborigines and its cave temples, mines and other traces of the early Jainas is of much importance to the Antiquarian as well as to the Ethnologist.

8. BANERJI, Adris. "Śakrogarh". *TBAS*, XII, 1970, 172—174.

A paper about Śakrogarh (sic Śakragarh), an ancient name of modern Sahebganj. Śakro—Śakra.

9. BANERJEE, N.R. *The Iron Age in India*. Delhi, Munshiram, '65, p. 264. 35-00.

Rev : *JAIH*, III (1-2) 1969—70, 292—294.

The Painted Grey Ware culture of the Upper Gangetic Valley, dated around 1000 B. C., is the Aryan's earliest iron-bearing level in India.

10. BHOWMIK, Swarna Kamal. "A Technological Study of Copper Articles Discovered at Rosdi." *Mu B*, 1969, 61—74, figs 8.

11. BOPARDIKAR, B. P. "Early Stone Age site at Manegaon on the Purna River, Jalgaon District Maharashtra State". *IA*, IV (1—4), 1970, 8—12.

A Study of Purna River with a purpose of exploring geology, morphology, Stone Age, stratigraphy and industries.

12. BURGESS, James. *Report of the first season's operations in the Belgam and Kaladgi district, January to May 1874*. Varanasi, IBH, 45, 56, Rs. 100.00

13. CHAKRAVARTY, D. K. "A Note on Proto—Historic Burial Urns". *Ma I*, 51 (1), 1971, 41—49.

14. CHAPLIN, Raymond E. *The Study of Animal Bones from Archaeological Sites*. England., The Anatomy School of Cambridge, 1971. 179 \$ 5.95.

Contents: Structure and Biological Properties of Bone; Planning and Organisation of Bone Studies ; Bone identification and the establishment of Reference Collections ; Techniques for the study of site collections ; Age determination from Bones ; The use of measurements ; The determination of sex from bones ; Bone

Pathology. The interpretation of bone evidence ; Animal remains as indicators of past environments ; References ; Subject index.

15. COLES, J. M. and Higgs, E. S. *The Archaeology of Early Man*. London, Faber and Faber, 1969, 454, 183 figs, 12 pls. £ 7.50

Rev : *Pro. P. S.*, XXXVI, 1970. 386—388.

16. CORVINUS, Gudrun. "The Acheulian Workshop at Chirki on the Pravara River, Maharashtra". *IA*, IV (1—4), 1970, 13—22.

Survey of the entire Pravara Valley revealed the Acheulian factory site at the confluence of a small tributary Chirki. Holds that the excavated site, especially around Tr. VII was a factory or Workshop of Early man.

17. DAS, D. R. "Archaeological Evidence on Cremation and Post—Cremation Burial in India". *JAIH*, III (1—2) 1969—70. 50—71.

Archaeological evidence pushes back the antiquity of cremation beyond the age of the earliest literary document. Post-cremation burials of the third millennium B. C. at *Perianoghundai* ; Post-cremation burials of the chalcolithic period at *Suktagedor*, at *Moghulghundai*; *Dabar-kot*, *Tor-dherai*, *Zangian Kulli*. Out of the 126 urns discovered from Harappa only one contained a human bone and that showed no sign of burning ; Information about cremations in the latest Harappan level at Turkhanawala Dera in North-West Bikaner, Sonpur, Adittanallur. In the period of the *Rgveda* and *Atharvaveda* burial and burning were the two methods of disposing the dead. Gradually cremation prevailed upon burial. In the post-Gṛhya period, the post cremation burial became obsolete.

18. DAS, S. R. "Discovery of two plant fossil-fragments from Rājbaḍḍāṅgā". *IBAS* 1970, 84—86.

19. DAS, S.R. "Foundation Human Sacrifice", *JAS*, X, (1—4), 1970, 72—73,

Excavation at Rājbaḍḍāṅgā (W.B.) in 1964 ; A human

skull lying in the foundation trench as a proof of the foundation human sacrifice ; the custom serves a magical purpose for making the structure stable. The discovery is perhaps an indication of the prevalence of Tantric cult practices.

20. DATTA, Jatindra Mohan. 'Urbanization in Sumer in the Third Millennium B. C.' *Ma I*, 51 (1), 1971, 50—53.

21. DEO, S. B. "Excavations at Pauni." *Indologentagung*, Wiesbaden, 1971, 72—87.

22. DEO, S.B. "The Personality of Vidarbha Megaliths". *IA*, IX (1—4), 1970, 23—31.

The evidences prove that the Vidarbha megaliths present a picture of cultural amalgamation between the indigenous painted pottery culture and the southern and eastern megalithic traits.

23. DEO, Shantaram Bhalchandra. *Excavations at Takalghat and Khapa*, 1968—69. Nagpur, Nagpur Univ., 1970 V, 2, 81, pls. 26. 35·00.

On excavations of some megalithic sites in the Vidarbha region of Maharashtra.

24. DEO, S. B., Joshi, J.P. *Pauni Excavation 1969—70*. Nagpur, Nagpur Univ., 1972, 120 61 pls, 31 drawings

Rev : *BDCRI*, XXXI—XXXII, 1970—'72. 413—414.

Pauni, situated on the Nagpur—Bhandara road ; Absence of Buddha figure; The effect of Hinayana; A few beautiful figure sculptures of donors and devotees and decorative panels.

25. DHAVALIKAR, M. K. "Genesis of the Jorwe Culture." *IA*, IV (1—4), 1970, 32—41.

The evidence from several sites of Jorwe culture proves that the culture was born in the Godavari—Pravara basin in the 2nd quarter of the second millenium B. C. It may be the result of the synthesis of the Malwa culture of the north and the neolithic culture of the Southern Deccan.

26. DHAVALIKAR, M. K. "Archaeology of Gauhati". *BDCRI*, XXXI—XXXII, 1970-72, 137—149.

Gauhati, also known as Prāgjyotiṣa and Kāmarūpa ; antiquity traced back even to the later Vedic period ;

Evidence of neolithic and Megalithic culture; occurrence of the Kushan ink-pot shaped lid at Ambari ; Kaolin Pottery, stone sculptures, horn-shaped vessels, red ware, terracotta figurines—a torso of a female modelled in the round, *mukha-līṅga*, *Śiva-līṅga*, and a plaque depicting Gaṇeśa, temples on the Kāmākhyā hill, the Navagraha hill and the Saraniya hill etc., fortifications, huge terracotta boat found at the Navagraha hill.

27. DHAVALIKAR, M. K. "Kayatha : A New Chalcolithic culture." *India*, VII (2), 1970, 85—93.

28. FAIRSERVIS, Water A. *The Roots of Ancient India, the Archaeology of Early Indian Civilization*. London, Allen and Unwin, 1971, 26 482g4.50.

29. GEORGE, K.M. "Recent Explorations in Kerala", *JMSUB*, 20 (1)—21 (1), 1971-72, 45—51.

30. GHOSH, A. "After the Harappans." *Bulletin*, IV (3), JO 1970, 32.

An account of the cultures flourishing after the disappearance of the Harappa civilizations in India ; features of the northern neolithic culture, the southern eastern and central neolithic-chalcolithic cultures ; the copper Age cultures of the Bana valley, the possible late Harappan culture ; the Ochre-coloured ware, the copper Hoards and the Painted Grey Ware culture of the Upper Ganga basin ; possible equation of some of these cultures with the old linguistic groups.

31. GHOSH, A. "The Kushan Levels At Some Excavated Sites in North India." *JGJKSV*, XXVII (3-4), 1971, 233—242.

Examines the date from some selected city-sites, excavated within the last 25 to 30 years.

32. GRABAR, Oleg. "Islamic Archaeology. An Introduction." *Archaeology*, XXIV (3), June 1971. 197—199.

"From Morocco to India there are some thirty thousand monuments of Islamic architecture still standing in varying degrees of preservation.....The first task of Islamic archaeology is then to record and explain standing monuments, to show the complex history of most of them

and to seek or preserve such informations as can demonstrate their meanings and constructions or decoration."

33. GUPTA S. P. "Pre-historic Indian Cultures in Soviet Central Asia." *Vivekananda Vol.*, 1970, 239—48.

34. HABIBI, A. H. "The Remnants of Kushanid Rulers in Afghanistan." *AHCQ*, XXIII (1), 1970.

Tr. into English by S. Shafie Rahel.

Ref. 701, XX (1), 1970, p. 75.

35. HAMMOND, Norman. "An Archaeological Reconnaissance in the Helmand Valley—South Afghanistan." *EW*, XX (4), 1970, 437—459.

Gives in brief the results of a surface survey of archaeological sites in run on Helmand valley. The excavation may be an help in understanding of the evolution of culture in the Indo-Iranian border lands.

"The cave appears to be an abandoned Buddhist hermitage from its plan, which is similar to several of the Mazār sum Caves near Haibāk.....The plan is less like those of the Fīl-Hāna caves near Jelalabad, which are of the early Buddhist period. Since Southern Afghanistan was early conquered by the Arabs the abandonment of this cave by the Buddhists probably took place by the mid 7th Century A. D....."

A number of rock-engravings are found on the walls of a man-made cave cut into the sand stone bluffs bounding the eastern side of the flood-plain a few kilometres from the village of safar (some 40 kms. downstream from Darwēsān).

36. HANDA, Devendra. "Sardar Śahar : Cūrū jile kā eka prācīne nagar," *ŚP*, XXII (2), 1971, 61—65.

37. HANDA, Devendra. "Harappans, Ochre Ware and the Copper Hoards." *ABORI*, LI (1-4), 1971, pp. 206—209.

38. HANDA, Devendra. "Some Antiquities from Sunet." *JNSI*, XXXII (1), 1970, 79—82.

39. HANDA, Devendra. "Some Important Towns of Haryana :

A study of their Ancient Past." *JHS*, III (1), 1971, 3—15 ; III (2), 1971, 1—8.

40. HANDA, Devendra. "Pre-historic Sites in District Ambala." *VIJ*, VII, IX (2), 1971, 374—85.

41. HARTEL, H. "Die Kuṣāṇa-Horizonte im Hügel von Sonkh (Mathura)." *Indologentagung*, Wiesbaden, 1971, 1—24.

42. INDIAN ANTIQUARY. "Report on the Exploration of the Buddhist Ruins at Jamāl Garhi." III, 1971, 142—144.

Abridged from a report on their exploration during 1873, by the 8th company Sappers and Miners under the command of Lieutenant Arthur Crompton R. E.

43. INDIAN ANTIQUARY. "Dictionary of Copper Axes." *IA*, I, 1971, 32.

44. INDIAN ANTIQUARY. "Archaeology of Belari." II, 1971, 177.

45. INDIAN ANTIQUARY. "Archaeology of Mysore." II, 1971, 118.

46. INDIAN ANTIQUARY. "Archaeology in North Tinneveli." II, 1971, 202.

47. INDIAN ANTIQUARY. "On the Ancient Remains in the Krishna District." I, 1971, 149 182, 346, 372.

48. INDIAN ANTIQUARY. "Archaeology in Bombay Presidency." I, 1971, 253.

49. JAG MOHAN. "The fort of Pangna in Himachal Pradesh." *FL*, XII (7), 1971, 270—72.

50. JHA, V. D. "Pre-Historic Archaeology of Bastar." *BAIHA*, XI ; 1968, 63—65.

51. JOSHI, R. V. "The Characteristics of the Pleistocene Climatic Events in Indian Sub-continent—A Land of Monsoon Climate." *IA*, IV (1—4), 1970, 53—63.

52. INDUCHUDAN, V. T. "Archaeological Excavations in Kodungallur—A General Impression." *JIH*, 48 (1), 1970, 169—188.

53. KARACHI, DEPTT. OF ARCHAEOLOGY, Ministry of Education Govt. of Pakistan. *Pakistan Archaeology*. No. I., 1964, 8 1987 34, pls. 12 ; No. II, 1965, 10, 184, 51 pls. 15.—

Rev : *Ar. Or.*, 39 (2), 1971, 246.

54. KHAN Md. Abdul Waheed. "Megalithic Culture of South India", *PICO*, III (2), 1970, 798—800.

(1) Burial types : Cairn-circles ; Delmenoid cists with or without port-holes ; Barrows ; Menhirs ; Alignement ; Avenue ; Dolmen ; Topikal and cromlech.

(2) Black and Red ware-product of inverted firing.

(3) 'Graffiti' a peculiar mark on the pottery ; use of horizontal, vertical and slanting lines ; several graffiti marks identical with letters of Etruscan alphabets.

(4) Similarity in the megalithic remains of Etrusis and South India.

(5) Probability of bringing with them the rude Megalithic tomb building habitates, a speech and some hieroglyphs into India by the Turanian people from Etrusia through the old province of Makran.

55. LAL, B. B. "Some Observations on Harappan Script". *Vivekananda Vol* ; 1970, 189—202.

56. LAL MAN "The Discovery of Ancient Chandigarh". *Vij*, IX, (2), 1971, 368—73.

Its antiquity goes millions of years back. In 1969, a Harappan site was found here.

57. LAMBRICK, H. T. "Stratigraphy at Mohenjo Daro". *JOI*, XX (4), 1970, 363—369.

58. LELE V. S. and KOTI, N. N. "Statistics in Archaeology". *IA*, IV (1—4), 1970, 64—74.

59. LESHNIK, Lawrence. 'Some Early Indian Horse-Bits and other Bridle Equipment'. *A. J. Ar*, 75, 1971, 141—150.

60. MAHALINGAM, T. V. *Report on the excavations in the lower Kaveri Valley* (Tirukkam-puliyur and Alagarai), 1962—1964). Madras, Univ of Madras, 1790, pp. VIII, 134 (Madras Univ archaeo. Series, no. 2). 17.00.

61. MAHETA, Ramana Lal Nagarji. *Purāvastu Vidyāyām sthalataravimarśak*". *SBh* IX, 1971, 69—70.

62. MAJUMDAR, G. G. and others. Investigations of the Pleistocene Sediments from the Belen Valley, U.P". *IA IV* (1-4), 1970, 96-105.

63. MAJUMDAR G.G. and others. "The Recent Godovari Flood (September 1969) and its Relevance to Prehistoric Archaeology", *JUP*, 33, 1970, 118-134.

64. MAJUMDAR. G.G. and others. Scientific Investigations of Deposits In a Rock Shelter in Madhya Pradesh". *BDCRI XXXI-XXXII*, 1970-72 323-328.

Study of various samples including deposits in rock shelters in Raisen, consisted mainly of physical and chemical tests ; determination of P. H. value, organic matter, Calcium Carbonate and Salinity and particle size analysis in order to know the climatic conditions prevailing during the occupation of these rock shelters by microlithic man.....concludes that there is no natural soil profile developed in the section.....sand grains obtained from both the layers under binocular microscope do not show any frosting, hence not subjected to wind activitysharp junction between the layer I and II and between the layer II and the underneath rock. The upper layer appears like a man-made floor level rather than a natural soil profile. The horizontal arrangement of the slabs below this layer points to human agency and also possibly to some ramming operation.

65. MALIK, S. C. *Indian Civilization. The Formative Period. A study of Archaeology as Anthropology*. Simla, Ind. Inst. of Adv. study, 1968, 204. § 2.25.

Rev. *Antiquity*, XLV, 1971, 68-69.

Aims to persuade Indian Archaeologists to introduce into their writing more of the concepts of Social Science.

66. MARGABANDHU, C. "Etched Carnelian Beads from Vidarbh : A Note". *Indica*, VIII, (2), 1971, 107-13.

Etching as a technique was well-known in Vidarbh during the Megalithic and early historic times.

67. MARSHALL, John. *Annual Report 1902—3*, Archaeological Survey of India. 1970, 274, 31 pls. and inscriptions.

68. MATE, M. S. "Harappan Fortifications : A Study." *IA*, IV (1—4), 1970, 75—84.

"The so-called fortifications of the Harappans were local security measures, forts and fortifications did not play any role in the Indus Valley polity and in the Indus military systems. In its turn, the military element in the Indus culture is not as conspicuous as descriptions of a few citadels would make it out to be.....If and when it was used it was merely as a complement to the basic unity arising out of economic inter-relationship which in its turn had its roots in geographical homogeneity. This was no eastern edition of Sumer or Egypt."

69. MATE, M. S. "Pandharpur Excavation : 1968—A Report." *JUP*, 33, 1970, 76—117.

70. PHILLIPS, Maurice. "Tumuli in the Salem District." *IA*, II, 1971, Rep., 223.

71. MEHTA, R. N. "Purāṇic Archaeology." *JMSUB*, XX (1)—XXI (1), 1971—72, 5—15.

72. MEHTA, R. N. Rhyolite Mines of Kadia, Dungar." *JMSUB*, XX (1)—XXI (1), 1971—72, 1—4, figs. 8.

73. MEHTA, R. N. *Excavation at Devnimori*. Baroda. M. S. Univ. 1966, 197, Archaeology Series, No. 8, 68 pls. 45.00.

Rev : *JAIH*. III (1—2), 1969—70, p. 294—295.

The excavation at Devnimori—a long narrow valley of North—eastern Gujarat, a Buddhist site—consists of Buddha images, beads, coins, several objects of metal and glass and three sherds of amphora, probably of Mediterranean origin.

74. MEHTA, R. N. *Excavation at Jobha*. Baroda, Baroda Univ., 82.15.00.

75. MISRA, V. D. "Archaeological Sequence of the Upper Ganga Valley." *JIH*, 48 (1), 1970, 141—168.

76. MISRA, V. D. "Chalcolithic Cultures of Eastern India."

E. Anthro, 23 (3), 1970, 243—259.

77. MISRA, V. D. "Origin and Antiquity of the painted Grey Ware." *UAS*, II (1), 1970, 11—24.

78. MISRA, V. D. "The Ochre Coloured Pottery, The Copper Hoards And The Harappans." *JGJKSV*, XXVII (3—4) 1971, 345—361.

79. MISRA, V. N. "Two late Mesolithic Settlements in Rajasthan—A brief Review of Investigations." *JUP*, 35, 1971, 59—77.

Throws light on the finds from the two large Mesolithic settlements—Bagor and Tilwara—in Western India.

80. MISRA, V. N. "Evidence For a New Chalcolithic Culture in South Rajasthan," *IA*, IV (1—4), 1970. 85—95.

Excavations at Bagor in South Rajasthan prove it to be entirely different and older than the Ahar culture. The Ahar culture belongs to a true farming people settling on virgin ground and colonising a new area. The Bagor chalcolithic belongs to an essentially food-gathering community adopting incipient agriculture and certain material traits like pottery and metal tools of a true village farming community way of life. Holds that both the Harappan and Bagor arrowheads "might have been independently derived from the same or different sources. In any case, the Bagor arrowheads are likely to date around the middle of the 3rd millennium B. C. in view of their typological similarity with Harappan arrowheads."

81. MISRA, V. N. "Two Microlithic Sites in Rajasthan—a Preliminary Investigation." *E. Anthro*, 24 (3), 1971, 237—288, 11 photos, 15 figs.

Throws light in detail on the important finds of the two sites namely Bagor and Tilwara.

82. MITRA, Debala. *Telkupi, a submerged temple-site in West*

Bengal, Delhi, Manager of Pubs., 1969, pp. VIII, 77, illus., fold, map, 43 pls. (Memoirs of the Archaeo. Survey of India, No. 76), 35.00.

83. MIZUNO, Seiichi, Odani Nakao and others. *Mekhasanda—Buddhist Monastery in Pakistan Surveyed in 1962—1967*. Kyoto Univ., 1969, pp. XIV, 96, VIII, pls. 70, 19 plans.

Rev : *EW*, XX (3), 1970, p. 396.

Excavation of a Buddhist monastery on the top of the Mekhasanda mountain to the north-east of Shāhbāz-Garhi in Pakistan. Its stone sculpture and stucco finds as well as the pottery and coins are of much importance.

84. MODE, Heinz. "Tiger and Lion—Cultures Reflected in Archaeology and Folklore." *PICO*, III (2), 1970, 847—51.

Leopard and tiger, older than the lion, due to connection with a goddess possess religious significance. The study of the Indian folktales, shows that tiger plays a leading role in the oral ore whereas the lion is predominant in all tales, derived from the famous and highly artful collections of the Classical periods. Tiger-lore corresponds to the pre-historic culture traits. A pre-historic leopard/tiger culture has preceded an early historic lion culture in Asia as well as in India.

85. MOMIN, K. N. "Chalcolithic Settlements in Bhalbara." *JMSUB*, 20 (1), 21 (1), 1971—72, 57—63.

86. MURTY, M. L. K. "Blade—and—Burin And Late Stone Age Industries Around Renigunta, Chittoor District." *IA*, IV (1—4), 1970, 106—128.

87. NAGAR, Malati. "A Blade Tool Assemblage from District Ahmednagar, Maharashtra." *E. Anthro.*, 23 (3), 1970, 307—310.

88. NAGAR, Murari Lal. "Bilhaṇa's Nārāyaṇapura—Temple, Tank and Town : A Neglected Archaeological Remain." *JOI*, XX (3), 1971, 264—270, 4 pls.

Bilhaṇa in his *Vikramāṅkadevacarita* (17.16) describes a temple of Kamalāvilāsin, a tank (17.22) and a city—*Nirantaram Brahmapuriḥhiraṇyatanam, cakāra tatraiva puram sa pāṭhivah* (17.29)). The author visits Nārāyaṇapur a place about

3 miles north-east of Kalyani and concludes that "There is no inscriptional evidence to show that this is the place built by Vikramāditya VI and described by Bilhaṇa in the 17th canto of his *Vikramāñkadevacarita*. The only proof available to us is that the village is still called Nārāyaṇapur. There is a temple nearby and it is flanked by a large tank. Certainly the town was a Nārāyaṇa town."

89. NAIR, V. G. "The Indus Valley Civilization", *JJ*, VI (4), 1971, 225—26.

90. NAIRNE, A. K. "Musalman remains in the South Konkan—Fort of Kerla." *IA* III, 1971, Rep. 182.

91. NAIRNE, A. K. Musalman remains in the south Konkan—1 Dabhol. *IA*, II Rep., 1971, 278—283.

92. NAUTIYAL, Kanti Prasad. *Archaeology of Kumaon* (including Dehradun). Varanasi. Chowkhamba, 1970, 278, 86 pls. 60-00

93. NIGAM J. S. "Unique Potsherd From Rupar", *JOI*, XX (4) 1970, 370-71 2 figs.

Studies a potsherd from Rupar, a Harappan settlement, lying about 96 kilometers to the north of Ambala; The use of the white pigment along with the black indicates direct or indirect contact with the pre-Harappans of Kot Diji or Kalibangan period I. The sherd is a link between the pre-Harappans and the Harappans.

94. PADDAYYA, K. "Radiocarbon Dates and South Indian Neolithic Culture". *Antiquity*, XLV (177), 1971, 134—138; 2 figs. 1 tab.

A note on the dating of the South Indian Neolithic culture with special reference to the new determination from Kodekal ashmound.

"Both by virtue of being a single-culture site and producing an early date, Kodekal goes to confirm their Neolithic affiliations".

95. PADDAYYA, K. "The Blade-Tool Industry of Shorapur Doab, Peninsular India." *IA*, IV (1—4), 1970, 165—190.

The problem is complicated due to the limited nature of the distribution of blade-tool industries and also because most of these industries are devoid of stratigraphical evidence.

96. PANDE, B. M. Neolithic Hunting Scene on a Stone Slab from Burzahom Kashmir." *AsP*, XIV, 134—138 1 fig. 1 pl.

The scene is the first find of a graphic representation of Neolithic life as well as neolithic arts recovered in India : It possibly portays one of the principal occupations of the Burzahom people in the Kashmir Valley during the 2nd millenium B.C. It proves the use of Bow and spear in hunting. Hundreds of bone arrow-and spear-heads are recovered from the excavations. Author holds that "it is not merely an example of *I'art pour I'art* but might have been intended to fulfil a magical function—possibly sympathetic magic, so common with the primitive communities in the different parts of the world. similarly the exaggerated genitals in the different human male and both animal figures, coupled with the symbolic representation of the sun, convey the prevalence of some sort of phallicism or fertility concept, among the neolithic community at Burzahom.

97. PAPPU, Raghunath S. "The Pleistocene Geomorphology of the Upper Krishna Basin" *IA*, IV (1—4) 1970, 190—204.

98. PARAMANANDA, Acharya. *Studies in Orissan History ; archaeology and archives*. Cuttuck, 1971, 530, 25 00.

99. PARPOLA Asko and others. *Decipherment of the proto-Dravidian Inscriptions of the Indus Civilization : a first announcement—Progress in the decipherment of the proto-Dravidian Indus Script—Further Progress in the Indus script decipherment*. Copenhagen, Scandinavian Inst. of Asian Studies, 1969. 1970, 172; 47; (i) 46 (Special Publication, Nos. (1-3)
Rev : *BSOAS*, XXXIV (I), 1971, 160—164.

100. PATIL, D.R. *The Antiquarian Remains in Bihar*. Patna K.P. Jayswal Res. Inst. 1963, XXX, 665, 16.00,
Rev : *AJ*, L (I), 1970, 114.

Provides a thorough gazetteer of the archaeological remains in Bihar state. It covers sites of all kinds and periods, from the findspots of stray stone axes to the agglomerations of scattered monuments at Patna or Rajgir. The remains therefore range from the Stone Age to Muslim monuments of recent centuries.

101. PHOGAT, Silak Ram, "Archaeological Explorations in Rohtak District", *JHS* III (I), 1971, 1—7.

102. PIGGOTT, Stuart, "Copper Vehicle—Models in The Indus Civilization", *JRAS* (Britain), (2), 1970 p. 200—202.

A discussion on the find of a vehicle—model in the Indus civilization which is the fragmentary copper representation of a covered cart found at a depth of 10 feet 6 inches in stratum IV of Mound F at Harappa. The Chanhudaro model lacks the draught animals as well as the driver. The Harappa model had, originally a central draught—pole with model animals projecting from the body of the cart on rods. Both the models had originally possessed a pair of wheels. All finds from excavations on Indus civilization sites are not necessarily of that culture. The vehicles models may be assigned either to the Indus civilization, as a proof of the use of horse-drawn light carts in India C. 2500—2000 B. C., or to some later period within the 2nd millennium B. C. . The wheels of the models are not found.

103. PINGLE, Urmila. "Preliminary Report on Middle and Late Stone—Age Sites in Adilabad District of Andhra Pradesh". *MAI*, 50 (37), 1970, 298—308.

Describes a few stone tools discovered in Adilabad District in A. P.

104. PRAMOD, CHANDRA. *Elephanta caves, Gharapuri ; a pictorial guide*. Bombay, Bhulabhai Memorial Institute, 1970, rev. ed., 10, 30 pls. 3-00.

105. RAJAGURU, S. N. and PAPPU, R. S. "On the problem of Stone Age Chronology at Chirki-Nevasa, Dist. Ahmednagar, Maharashtra". *BDCRI*, XXXI—XXXII, 1970—72, 360—369.

Nevasa, a taluka headquarter, situated on the Pravara river, southerly tributary of the Godavari, covered by

the cretaceous-Eocene Deccan Trap basalts. The author tries to fix the chronology of stone Age industries in the Pravara Valley on the basis of geological studies. Observes that the boulders and pibbles of sandy pebbly gravel are quite well rolled and the material of many of the pebbles is not of local origin, whereas the boulders and pebbles of the rubble are less rolled and are made up of materials of local rocks. The rubble deposit is poorly sorted and boulders upto O. 30, m. (long axis) are frequent while the sandy pebbly gravel is better sorted and cross-bedded.....
The occurrence of Fresh Early Stone Age tools along with a few rolled as well as Fresh Middle Stone Age tools and the total absence of geological disconformity between these two formations of different origin then really poses a problem which can be understood to some extent by taking into account the principles of fluvial processes in semi-arid climate.....considering the freshness of Early Stone Age tools from the rubble, it appears that the rubble and the tools are contemporaryIt may be presumed that the tools might have been derived from a higher rocky bench occurring little east of the excavated trench”.

106. RAJENDRA SINGH, Shri Vyohar. “Dhārāpuri Kā purā-tattva,” *VJ*, XX (6), 1971, 26—28, 33.

107. RAO, M. S. Nagaraja. “Significance of Pottery Head-rests from Neolithic Sites of Karnatak”. *IA*, IV (1—9), 1970, 141—148.

108. REIFLER, Erwin. “The Archaeological And Metrological Evidence for an Indus Valley And Sumero—Babylonian Origin of the Ancient Chinese Measuring System”. *PICO*, IV, 1970, p. 139—162.

Similarities between the ancient metrological systems of China and the Indus valley, China and Mesopotamia, and the Indus Valley and Mesopotamia; evidence of trade relations between ancient China and Indus civilization.

109. SALI, S. A. "Some Geomorphic And Tectonic Observations in the Central Tapti Basin in Dhulia District". *IA*, IV (1—4), 1970, 205—215.

110. SALI, S. A. "The Harappa culture as Revealed through Surface Explorations in the Central Tapti Basin." *JOI*, XX (2), 1970, 93—101.

On the basis of the finds in the Central Tapti basin in Dhulia District of Maharashtra the author holds that a large number of Harappan refugees had made settlements in this region. They had either already lost their prosperity or consisted mainly of village-folk. The exploration reveals an inferior culture of a rural community. The Harappans reached southwards Dhulia on the bank of the river Panjhra and towards east Bhorteek on the Tapti.

111. SANKALIA, H. D. "The Philosophy of Archaeology in India or Theoretical and Methodological Approaches in Archaeological Interpretation in India". *JIH*, 48 (1), 1970, 27—42.

112. SANKALIA, H. D. "Inamgaon : A Chalcolithic Settlement in Western India". *AsP*, XIX, 139—146, 10 pls.

Inamgaon, located about 3 miles from the present village of the same name and situated on the right bank of the river Ghod, is a tributary of the Bhima. The excavations reveal that stratigraphically and culturally there were two main periods of occupation : Period I : Malwa culture, Period II : Jorwe culture. The first comers to the site were a people from central India, called the Malwa people. They were soon replaced by the Jorwe people, who buried the dead in pits and pats within the habitation. Later, the Jorwe people borrowed the black-and-red ware as well as the channel spouted bowl from their counter-parts in the south.

The chronology of the late Jorwe phase can be computed on the basis of one radiocarbon date that has been obtained from a sample from a late level of the Early Jorwe phase. It is 2975—170 B. P., or Ca. 1025 B. C. This places the Early Jorwe phase in the time bracket, 1400—1000 B. C.

113. SANKALIA, H. D. "Kāmarūpa kī ghāṭī me prāgaitihāsika avāśeṣa" : *Dharmayuga* 19 April, 1970, 16 ; 26 April 1970, 16.

114. SANKALIA, H. D. "New perspectives in Indian Archaeology" *BDCRI*, XXXI—XXXII, 1970—72, 417—421.

A Review Article".

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116. SANKALIA, H. D. "Dusanyā aśmayugāpāsūna sthira jīvanālā prārambha". *Kesari*, 24-5-1970

117. SANKALIA, H. D. "Dwarka in literatures and Archaeology". *ŚPP* XI (2), 1971, 14—37.

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Rev. : *JIH*, XLIX, 1971, 366—68.

Deals with stone tools, pottery, beads, sculpture metal-lurgy, construction techniques, systems of weights, textiles, agriculture, and medicine. Describes techniques employed in modelling Harappan terracotta, manufacturing bangles from conch shells and casting metal figures by the *cire perdue* process.

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The *Rāmāyaṇa*, presented in the critical ed. belongs to Early Iron Age. This is proved by the reference to weapons of *kālāyasa*, *kāṣṭhāyasa* and *ayasa*, Sītā's garments made of *kaufeya* and by the signet ring of Rāma. Like the ring in

the *Abhijñāna śakuntalam* of Kālidāsa, Rāma's ring also plays an important role in proving the bona fides of Hanumāna. The finger-rings bearing names were introduced into India by the Indo—Greeks, though at Harappa we do get a finger-ring with a small bezel. The ring episode could not have been introduced into the *Rāmāyaṇa* before the 2nd century B. C. Likewise the occurrence of sculptural motifs like the *Gaja-Lakṣmī*, *Vyomacarā*, the description of Laṅkā and Kiṣkindhā, references to tall *gopuras*, *śikharas* and *vimānas*, the details of the *Pancāṅga*, the birth of Rāma and other sons of Daśaratha, the name of the month, and the date of the week should also be carefully studied. These show that the existing editions of the *Rāmāyaṇa* are not earlier than 484 A. D.

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121. SANKALIA, Hasmukh Dhirajlal and others. *Excavations at Ahar* (Tambavati). Poona, DCPRI, 1969, XXII, 245, pls. 30.

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District. A Preliminary Note". *JMSUB* 20 (1), 21 (1), 1971—72, 53—56.

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Holds that during the later part of the period under review, "feudalism gained importance and reached its apex during the time of the Karnatas and the Oinavaras. The State Officers were remunerated in terms of large grants. Feudal chiefs indulged in exploitation, and even loot and plunder.....'Land tax' was the principal source of state revenue which consisted most probably of the king's one-sixth share of the produce. In addition, there were commercial taxes and other miscellaneous charges, viz., fines, resumption of heirless property, treasure, troves and booty and tributes from vanquished kings.....Trade and industry were highly developed..... The industrial genius of the people of Mithila expressed itself in the advancement of various arts and crafts, such as spinning, smithy and carpentry, textiles, sugar, oil, ivory, metal and pottery industries, as well as cave and leaf work and dyeing and embroidery."

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221. BASHAM, A. L. *Papers on the date of Kaniṣka*, Leiden, E. J. Brill, 1968, XIV 478, 6 pls.—1 chart (Austrelian National Univ. Centre of Oriental Studies, Oriental Monograph series, Vol. IV).

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A lecture.

The conception of yuga was based on the ancient Indian game of dice. The idea of *kaliyuga* was developed in the early centuries of the Christian era. For the ancient Indians *itihāsa* had a moral purpose. Prof Basham questions the value of Epics and Purāṇas as works of history. Their genealogical lists fail to give authentic and detailed information about the kings of antiquity. Buddhists had a better sense of history than the Hindus.

223. BASHAM, A. L. *Aspects of Ancient Indian Culture*. Bombay, Asia, 1970, Rep.. 46. 5.00.

224. BASU, Dilip (Ed). *The Early Banians of Calcutta. The Setts and Bysakhs in their Own Image. BPP XC (1) 1971* 30—45.

A study of the archives of the leading native families in the town; Reproduces the rare text consisting of memoirs and private letters, written in long-hand by the late Sree Narain Bysakh, who retired in 1862 as the Superintendent of the Govt.'s Toshakhana, to an anonymous English friend, interested in the early history of Calcutta on Sep. 25, 1870. It is an important document. It gives in detail the decline of the setts and Bysakhs from the independent bargaining position of their caste-guild as *Dadni* merchants.

Sree Narain Bysakh tries to give the etymology of *Babu* and Bysakh in order to eradicate the stigmata of the Tantukvania caste to which his family belongs. The family name is spelled as "Bysakh" as opposed to the usual spelling Basah.

225. BASU, Jogiraj. *India of the Age of the Brāhmaṇas, ancient Indian culture and civilization, as revealed in the Brāhmaṇas. Calcutta, Skt. Pustak Bhandar, 1969, 24, XXXVII, 295. 24.00.*

226. BASU, Mrinal Kumar. "Indian [National Congress : 1906—1907." *QRHS*, X (3), 1970—71, 132—140.

227. BASU Nirmal Kumar, *Assam in the Ahom Age (1228-1826)* (Being politico—Economic and Socio-Cultural studies). Calcutta, Sanskrit Pustak Bhandar, 1970, XVI 365 Rs. 35.—

228. BATLIWALA, Sohrab H. "Intellectual Movements of Iranians in Relation to Non-Iranian Cultural Influences", *JGJKSV*, XXVII (3—4) 1971, 47—70.

A study of foreign influences that influenced the culture of Iranins; Iranian contact with Armenians, Vedic Aryans, Assyrians, Babylonians, Egyptians, Hebrews, Chinese, Arabs, etc.

229. BAYAT—SARMADI, Dariusch, *Erziehung und Bildung im Schahname von Firdousi : eine studie zur Geschichte der Erziehung in alten Iran*. Freiburg : Klaus Schwarz Verlag, 1970, (IX), 240 (Islamkundliche Untersuchungen, Bd. 4,)

230. BAYLEY, C. *History of Gujarat*, Delhi, Motilal, 1970, 562, Rep., Rs. 50.00.

231. BEHERA, S. C. "*Māthara Rule in Kalinga*. (circa 350 A. D.—550 A. D.) *JIH*, 48 (1), 1970, 117—129.

232. BEHERA S. C. "Chronology of the Gaṅgas of Śvetaka," *JOI*, XIX, (4), 1970, 361—68.

233. BEHRAM, B. K. Boman. "The Introduction of English Among Indian Princes". *Indica*, 8 (2), 1971, 69—89.

234. BELFIGLIO, Valentine J. "Indian Cultural Similarities and Dissimilarities with Bhutan, Sikkim and Nepal". *IAC*, XX (4), 1971, 48—58.

(1) Ethnic and Social characteristics of Indians, Nepalese Bhutanese and Sikkimese. (2) Religious characteristics (3) Linguistic characteristics (4) Traditional, Economic and Historical ties.

235. BENY, Roloff and others. *India*, Newyark, McGraw, Hill, 1969, 236 Col. pls. ; 16 illus.

Rev : *Mahabodhi*, 79 (1) 1971, 119.

236. BEVERIDGE, Annette Susannah (tr.) *Babur, Babur Nama* (Memoirs of Babur, Delhi, Munshiram. 1970 922. 80.00.

Written by Babur in the form of memoirs and diaries ; a unique record of the events related with his life ; a document of great historical value. Tr. from the original Turki Text of Zahiruddin Muhammad Babur Padshah Ghazi.

237. BHAGAT, G. "Materials Relating to Eighteenth and

Nineteenth Century Indo-American Trade and Consular Relations in Private Archives in the United States". *I.Ar.*, XVII, (Pub. date not given), pp. 1—18.

A catalogue of materials concerning America's early contacts with India available in the various private archives of the United States.

238. BHARADWAJ, R. K. "Contest between Hemu and Akbar for Political Supremacy in Hindustan, 1556". *JHS* III (2), 1971, 11—19.

239. BHARADWAJ, R. K. "Hemchandra (Hemu) : A Profile". *JHS* I (1), 1969 26—30.

240. BHARADWAJ, R. K. "Death of Hemchandra (Hemu) : A New Interpretation". *JHS*, I(2), 1969, 3—7.

241. BHATIA, Hansraj. *Agra Red Fort is a Hindu Building*. Delhi, Surya Prak., 1971, XI 256. 10-00.

242. BHATIA, Pratipal. *Paramaras ; A Study in Political and Cultural History of their Kingdoms*, C 800—1305 A. D. New Delhi, Munshiram 1970, 443. 45-00.

243. BHATTACHARYA, N. N. "India's contributions to Islamic Thought and Culture." *Vivekananda Vol*, 1970. 573-78.

244. BHATTACHARYA, S. *The East India Company and the Economy of Bengal* (from 1704 to 1740), Calcutta, Mukhopodhyaya, 2 nd ed. 1969, 232. Price not mentioned.

245. BHATTACHARYA, S.C. "Emperor Asoka—A restudy", *JASP*, XV (3), 1970, pp. 175-184.

Asoka promulgated certain codes of conduct common to Hindus and Buddhists alike. His edicts proclaim only a moral and ethical code and the desire of Asoka to rule his men on principles of equality of justice to all.

246. BHAWARE, N.G. "Shivaji's Hindwi swarajya; An anlaysis of Shivaji's political and religious policy". *MUJ*, X(I), 1971, 85—93.

247. BHAWARE, N. G. Tarabai Kaleen Kagad patre, *MUJ* X (1), 1971, 235—251.

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249. BHRIGU. "India, Aryans and Dravidians." *AM*, 59 (1), 1970, 12—14.

250. BONGARD—LEVIN, G. M. *Studies in ancient India and Central Asia*. Calcutta, Ind. Studies, 1971, 287, 50.00. (Rep)

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252. BONGARD—LEVIN, G. M. and others (Eds) *Drevnyaya Indiya*, (Ancient India). Soviet Acad. of Moscow, 1969, 736.

Rev : *IAC* XX., (4), 1971, 77—78.

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254. BOSE, Nirmal Kumar. "Some Aspects of Indian Civilization." *MaI*, 51 (1), 1971, 1—14.

255. BRENTJES, Burchard. *Die Orientalische Welt-von den Anfängen bis Tschinggis-Khan*. Berlin, V E B Deutscher Verlag der Wissenschaften, 1970, 329, 66 photos, 74 drawings.

Rev : *EW*, XXI (3-4), 1971, 392-96.

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Fourth Series of the Rabindranath Tagore Memorial Lectures on Indian Civilization delivered in 1965 in the Univ. of Michigan.

258. BUDDHA PRAKASH (Ed.) *Studies in Asian History and Culture*, presented to Dr. B. R. Chatterji on his eightieth birthday, Meerut, Meenakshi Prakashan, 1970, pp. XXXII, 215. 25.00.

Contents : "From medieval to modern in Asian history", by Buddha Prakash ; "karman and retributive justice in Ancient Java" by J. Gonda ; "Sanskrit Lexicons in Tibet by Lokesh Chandra" ; "the glory of Indian Art in the eastern seas", R. Mukerjee ; "The Concept of cetanā in Indonesian Saivism" by S. D. Singhal. "Narayana as ocean" by V S. Agrawala ; "The birth-place of Bhava-bhūti" by V. V. Mirashi etc.

259. BUDDHA PRAKASH, "Pūrvī aur paścimī Asia : ādhunika itihasa evam Saṁskṛti" Meerut, Meenakshi Prak, 1971, Rs. 11/- East and West Asia : modern history and culture.

260. BUDDHA PRAKASH, *Hariyana through the Ages*, Kurukshetra, Kurukshetra univ. 1970, 95. Rs. 15/-

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263. BUDDHA PRAKASH, "An eighth century Indian Document on International Trade," *BITC* 1970, 32-52.

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Dhandev planned a journey to the South to sell horses for earning money. In Sopara he earned much money. There the native traders organized a club which invited and honoured the foreign merchants. On that occasion the traders described the countries they visited, and the goods they bought and sold and also the profits they made. Their narration of experiences and table-talk "embodied trade guides, travel charts and economic directories" which is important for the knowledge of the commercial geography of that period.

264. BUDDHA PRAKASH, *Asia ke sāmājika aur sāmśkritika itihāsa ki rūparekhā*, Lucknow, Hindi Samiti, Sucana Vibhag., 1971, 14, 392 (Hindi samiti Gr. mala., no 198), Rs. 13/—.

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265. BURGESS, James. *Antiquities of Balgam phaladgi*. Varanasi, Indo Bk. House 1971, 46, 56 Rep. Rs. 100/—.

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Throws light on the earliest manifestations of belief in supernatural protectors of sailors found in the Vedic hymns.

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270. CHAKRABARTI, Hiren. "Government and Bengal Terrorism 1912—18." *BPP*, XC (2), 1971, 165—181.

271. CHAKRABORTI, Haripala. "The Concept of World Peace in Ancient India." *PBh*, LXXV (8), 1970.

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272. CHAKRABORTY, P. M. *Banaras*. Varanasi, Ori. Pubs., 1971, 114. 3.00.

273. CHAKRABORTY, Suchitra. "Kaundinya I and the Dynasty of Fu-Nan." *CR*, I (4), 1970 595—99.

On epigraphic and literary evidences proves that the main theme of the Chinese legend of Huen-Tien and Lien-Ye of Fu-Nan is recorded in the inscriptions (Bharhut and Mathura Lion pillar inscriptions etc.) by the names of Soma, Kaundinya and Kambu and Merā. There are similarities between the legend of Soma—Kaundinya or Huen—Tien and Lien—Ye and the Pallava tradition that is concerned with the origin of the Pallavas in India. Kaundinya of Fu—Nan was originally an Indian Brāhmaṇa. He possibly belonged to the Kaundinya gotra of India and went either from Pataliputra or from Southern or Central India. In the early century of the Christian era an Indian Brahman came to Fu—Nan and taught the semi-savages Fu—Nanese people to use garments and spread there the Indian Cultural Ideas.

274. CHANDRASEKHARAN, K. *Culture and Creativity*. Madras, Macmillan and Co. 1969, 292, 22.50.

Rev : *A P*, XLI (2), 1970. 96.

A collection of 11 lectures delivered by Shri Chandrasekharan, as Tagore Professor of Humanities in the Madras Univ. during 1966—1970 ; on various aspects of Tagore's life, his philosophy and works.

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276. CHARAK, Sukh Dev Singh. "The Ethnic Problem of the "Hindu Śāhis" of Kabul." *PURB*, I, 1970 1—8.

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277. CHARLES, Stewart. *Private Memoirs of the Moghul Emperor Humayun*, New Delhi, Kumar Bros, 1970, 127. 30.00.

278. CHATTERJEE, A. K. "Ancient Name of Napāla (a note)" *JAIH*, III (1—2) 1969—70 251—259.

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Vatika Śaṇḍa was the ancient name of Nepāl mentioned in the Vanaparva (130.13) of Mahābhārata.

279. CHATTERJEE A. K. "Prāgyotiṣa (a note)". *JAIH*, III (1—2), 1969—1970, 258.

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280. CHATTERJEE, Ashok Kumar. "A Few Documents Relating to the Temple of Baikathpur, Patna" *SH*, XIXI, 1970, 31—32.

281 CHATTERJEE A. K. "Adulteration of Foodstuff etc. in Ancient India" *JAIH*, III (1—2), 1969—70 268.

A seminar at *CAS*. Cites *Arthaśāstra*, *yājñavalkya Smṛti*, *Viṣṇu Smṛti* and *Manu Smṛti* to prove the adulteration of butter, salt, molasses, rice, timer, Jewels etc.

The study of Sanskrit story literature may be helpful for this purpose.

282. CHATTERJEE, A. K. "Theft in Ancient India" *JAIH*, (1—2), 19—1970, 287.

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A Seminar at *CAS*. Cites the *Smṛtis* and the *Arthaśāstra*, *Jatakas* and *Kathāsaritsāgar*, to prove the common practice of bribery in ancient India. According to D. G. Sircar there is a mention of bribery in the *Tarachandi rock inscription*.

284. CHATTERJI, B. R. *Indian Cultural Heritage in Cambodia. Vivekananda Vol.* 1970, 493—98

285. CHATTERJEE, N. (comp). "A Select Bibliography of source material of Indian History : Series II ; Tracts and Pamphlets on Indian History in the National library, Calcutta," *QRHS* X (1), 1970—1971, 53—59 ; X (2), 107—110 ; X (3) 171—74.

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Rep. from the *Aryan Path* December, 1932.

287. CHATTERJI, Suniti Kumar. *Balts and Aryans in their Indo—European Background. IIAS*, Simla, 1968 p. 20 180, pls. 20, 20-00
Rev : *JAOS*, 91 (1), 971 p. 154—155.

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288. CHATTERJI, Suniti Kumar, *Hindus And Turks ; India —Central Asia contacts From Pre-Historic Times (Indo—Europeans And Altaics)* *JGJKSV*, XXVII (3—4) 1971, p. 129—157.

289. CHATTERJI, Suniti Kumar. *India and Ethiopia from the seventh century*, B. C. Calcutta Asiatic Society, 1968, IX, 80 pls. 24 (The Asiatic Soc. Monograph Ser., Vol. XV). 25.00.

Rev : *JAOS* 91 (4), 1971 568—69.

Holds that the “final form of the Ethiopian alphabet of the first half of the fourth century. B. C., reflects “Indian, i.e. Brāhmī and Kharoṣṭhī influence”

290. CHATTERJI, Suniti Kumar. *Place of Assam in the History and Civilization of India*. Univ. of Gauhati 1970, 83. (Banikanta Kakali (1954), Rs. 7/-

291. CHATTOPADHYAYA, Apparna. “Vidiśā Devī”, *JOI* XX (2), 1970, 115—20.

Vidiśā Devī—life-partner of Aśoka Murya in his early youth, mother of Mahendra and Sanghamitra ; Examines the relevant portions of the texts—*Mahāvamśa*, *Dīpavamśa*, *Mahāvamśa—ṭikā* (in Sinhalese script)

Holds that Aśoka during his governorship in Avanti was intersted in Devī particularly because she was a distant cousin and because both the families have equally suffered in the hands of Vidudhava. Both were the Śākyas, and Cousin—marriage was a practice with the Śākyas.

292. CHATTOPADHYAYA, Aparna. “A Note on the Kāca Problem of Gupta History”. *VUOJ*, XIII (1—2), 1970, 75—79.

293. CHATTOPADHYAYA, B. *The Age of the Kushanas—a numismatic study*. Calcutta, Punthi Pustak, 1967. 33—289 pls. 5.

Rev : *JRAS*, (2) 1970, 225—26

A study of the period of the Great Kuṣāṇas, mostly based on numismatic evidence.

294. CHATTOPADHYAYA, H. P. *Indians in Africa. A Socio—Economic Study*. Calcutta, Allahabad, Patna, Book land Private Ltd. 1970, XIV — 464. 30.00.

Socio-economic conditions of the Indians in Africa from the second of half the last Century.

295. CHATTOPADHYAYA, K. C. *Ancient Indian Culture, contacts and migrations*, Calcutta, K. L. Mukhopadhyaya, 1970, Rep. 114. Rs. 10/—.

296. CHATTOPADHYAYA, Sudhakar. *A Note on Satavahanās*, PICO III (2), 1970, 588—592.

297. CHAUBE, J. *Portuguese Settlement in India*. *Prajñā*, XVI (1) 1970., 225—231.

298. CHAUDHARY, Gulab Chandra. *Political History of Northern India from Jain Sources* (C. 650 A. D. to 1300 A. D.). Amritsar XXV 449. pp.

Rev. : ZDMG. 119, 1970, 216.

299. CHAUDHURY, K. N. *The Economic Development of India under the East India Company, 1814—1858* : Combridge Univ. Press, 1971, 319, \$640.

300. CHAUDHARY, Radha Krishna. *History of Muslim Rule in Tirhut*, (1206—1765 A. D.) Varanasi, CSSO, 1970, XI 284 (a-h) (CSS, 72) Rs. 25/—

Mithila was the only country in North-Eastern India having an independent Hindu kingdom.

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302. CHAUDHURY, Susil, 'Bengal Merchants and Commercial Organisation in the Second Half of the Seventeenth Century' *BPP*, XC (2), 1971, 182—216.

Contents : Position of the English Trade in Bengal; Bengal Merchants and the English East India Company; Bengal Merchants' Overseas Trade ; Wealth of the Bengal Merchants. conclusions.

303. CHITNIS, K. N. "The Feudatary Chief Under Bidnur." *BDCRI*, XXXI—XXXII 1970—72, 221—227.

Generally known as Nayabas or Ballaas, also called Mulas or Heggades.

304. CHOKSEY, R. D. *Mountstuart Elphinstone. The Indian years 1796—1827*. Bombay, 1971, 473. pls, lls. DM 48.—

305. CHOPRA, Barkat Rai. *Kingdom of Punjab, 1839—45—Hoshiarpur*, Vishveshvaranand Inst, 1969, XX, 497; pls. 13, Map. 1.00 Rs. 40.

Rev : *VIJ*, IX (1) 1971, 239—40; *JAOS*, LXXXX (4) 1970, 602—603.

The decline of Ranjit Singh's kingdom.

306. CHOPRA, P. N. "India's Cultural Contact with the Arab world." *NIK*, 1971, 45—50.

The cultural relation dates back to prehistoric times. In Arabia, it is the custom, even to day, to name the fairest child as 'Hind'. Discusses the relation between the two in detail.

307. CHOPRA, Prabha (Ed) *Delhi; History and Places of Interest*. Delhi, Gazetteer unit, 1970, IX 223. 10.00.

308. CHOUDHARY, Abhay Kant. *Early Mediaeval Village in North Eastern-India* (A. D. 600—1200). Calcutta, Panthi Pustak, 1971, 411, unpriced

309. CHRISTY, Florence Jean. *Anglo—American Diplomacy and the decline of the British Empire, 1919— 1930: The British view*. Georgia, 1970, 242.

Focuses on American diplomatic pressures levied upon Britain in response to the rise of nationalist feeling in India.

310. COLLINGWOOD, R. C. *Autobiography*. London, 1970, 168, Rs. 7.20.

311. CLARKE, J. J. "On the Unity and Diversity of Cultures" *Am. Anthro*, 72, 1970, 545—554.

312. CORREIA—AFONSO, John. *Jesuit letters and Indian History, 1542—1773*. OUP, 1970, 240. Rs. 30.

313. CRAWFORD, S. Cromwell. Eastern values for West : A Proposal for the Ecologic Crisis. *IAC*, XX (3), 1971, 3—9.

Holds that "the historical bases for this new culture of the spaceship society are more readily found in Eastern religious traditions than in those of the West" (p. 3).

314. CROOKE, William. *The North-Western Provinces of India*. Delhi, Indological Book House, 1971, X, 361 p. illus. Rs. 45.00

Their history, ethnology and administration.

315. CUNNINGHAM, Alexander, *Book of Indian eras with tables for Calculating Indian dates*. Varanasi, Indological Bk. House, 1970, (rep) 227. 25.00.

First pub.—1883.

316. DALMIA, J. "Prācīna Bhārata mē gohiṃsā ēka samīkṣā" Gorakhpur, Gita press, Motilal Jalan, 1970 228 Rs. 21/—

Rev : *ABORI*, LI (1—4), 1971, 258—160.

Cow-killing was never practised in India even on sacred and ceremonial occasions. The word *goghnaḥ* means one to whom gift of cow is given. *Ālambhanam* means 'prokṣaṇam' (Santiparva 262, verse 47) and not the killing. The cows were sprinkled with water in the Ceremony of their gifting away.

317. DALMIA, J. *A Review of Beef in Ancient India*. Gorakhpur, Gita press, 1971, 113 Rs. 2/.

Rev : *ABORI*, LII, (1-4), 1971, 280—283,

318. DARIAN, Steven G. 'The Economic History of the Ganges to the end of Gupta times.' *JESHO*, XIII, 1970. 61—87.

319. DAS, Bishnupada, "Anglo—Maratha Relations in South West Bengal 1761—1803." *BPP*, XC (2), 1971, 224—230.

320. DASGUPTA, Kalayan Kumar, "The Ārjunāyanas : An Ancient Indian Tribe" *JOI*, XX (4), 1971, 431—441.

321. DASS, Sarat Chandra, *Journey to Lhasa and Central Tibet*, Motilal, 1970, pp. 286, Rs. 45.

2nd. Ed.

322. DATTA, Jatindra Mohan, "Population of India in 1360 A. D." *MAI*, 51 (4), 1971, 334—363.

323. DATTA, K.K. *Anti-British Plots and Movements before 1857*. Meerut, Meenabshi Prak, 1970, 152. 16:00.

Rev : BPP, XC (1) 1971, 122; *I Archiv*, XIX (2) 1970, 64—65.

The work traces the growing unrest and opposition in several parts of the country much earlier before 1857. Analyses the critical situation faced by the British in 1780—81 and deals with the anti-British plots and activities in the jungle Terai, Banaras, Bihar, and Chhota Nagpur areas.

324. DATTA, Kalikinkar. *Siraj-Ud-Daulah*. Bombay, Orient Longman, 1971, 132, 7.50.

Rev : BPP, XC (2), 1971, 231.

Traces the career of the Nawab from early days to his tragic end, linking it with main events like the Nawab's offensive against the English, Purnea Expedition, recapture of Calcutta by the English, Anglo-French conflicts and their impact on Bengal and the battle of Plassey.

325. DATTA, S. *The world of Twilight*. Bombay, Calcutta, Madras, Oxford Univ. Press, 1970, XXIV, 292,

326. AZIMJANOVA, S. "New Data concerning khat-l-Baburi" *PICO*, IV, 1970, X. 203—208

Mentioned thrice in the *Babur Namah*. "khatt-i Baburi was neither an elegant handwriting meant for use in calligraphy, nor a secret cipher; it was in fact a new alphabet evolved by the author on the basis of 28 letters of the Arabic alphabet somewhat changed inform. Babur cleared his alphabet of all diacritical signs striving to simplify the complicated Arabic script; besides that, he omitted the four Persian letters later included into the Arabic alphabet, namely: gaf, Zhe, Chīm, pe.... Babur clearly realised that Arabic alphabet did not fully meet the specific requirements of the Uzbek

language. That is why perhaps he composed a special alphabet which he called khatt-i Baburi.....Babur was apparently well-aware what would be the attitude of the Moslem clergy towards his invention; that is why, on our opinion he copied the Koran in this alphabet and sent it to Macca in order to ensure a legitimate use for his invention. As could be expected this act did not bring Babur the desired results. Babur did not receive and could never have received the sanction to use his alphabet on a large scale."

327. DATTA, V. N. "*Jallianwala Bagh*" Ludhiana, Lyall Book Depot, 1969. XX183. 15.00;

Rev : *IArchv*, XIX (1), 1970, 69—71.

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the documents in the *Shikasta* script with English translations and transcriptions of the Persian ; General Avitabile describes himself as "Expectant of the Favours of the Immortal Being."

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The Work Presents 52 documents dated between 1695 and 1859 which record grants by successive rulers Mughal, Afghan, Sikh, and the East India Company. These reveal that a change at the political level did not affect the status quo of village and agrarian economy.

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Studies the Hasalpur *Virakal* hero-Stone—a pillar commemorating the death of a hero. It is square in section and carved on all four sides, closer in form to the stambhas with base-reliefs. Whereas later *Virakals* are flat slabs carved on one side only. "The unique feature of the Hasalpur hero-stone is the bust, in the round, which surmounted it and which immediately calls to mind the *herms* of western classical antiquity.....Perhaps the role of *Hermes as psycho-pompos* led to *herms* assuming a memorial function, commemorating great men of the past.....They were not funeral slēlac or memorial stones in the Indian sense.....The possibility of a fairly link between the classical *herm* and the Hasalpur hero-stone must be considered in view of the resemblances in form and function" (p. 163).....In India, western classical influences continue to surface in the 5th century A.D."

433. HARMATTA, J. "New Evidence of Sino-Indian Relations in the Greco-Bactrian period." *PICO*, III (2), 1970, 644—646.

On the basis of the Kharosthi script and an Indian Buddhist name in the earliest level of Begram the author holds that the Greco-Bactrian kings have in the 1st decades of the II century B. C. already taken under their control the "silk road" leading up to China. Hence there must have been at least indirect commercial relations between China and Central Asia already before the reign of Demetrios I, that is, in the second half of the III century B. C.

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The present collection is an indispensable source to the students of medieval history. Jadunath Sarkar has

translated into English many Persian mss. and letters. The most conspicuous mss. in his Persian collection are the—Akhbarat-i-Darbar-i-Muallah, the Araiz-o-faramin and Ruqqat, maktubat. These throw light on the administrative, social and economic policies of Mughal Govt.

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The concept of Eastern Civilization as contrasted to Westetn ; the thoughts and message of Tagore in the light of Indo-Asian spirituality.

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Rev : BSOAS, XXXIV (2), 1971, 420.

Part I—British-Napalese Relations to the end of the Nineteenth Century, survey of Napalese History and

Politics ; the reign of Jang Bahadur and the period after the murder of Ranoddip Singh.

Part II—Anglo-Nepalese Relations in the First Half of the Twentieth Century ; Foreign policy of Chandra Shamsher, Napalese-British Co-operation during World War I, relations between the World Wars.

Part III—Relations between the countries to 1947, Gurkha recruitment and the Government of India, Nepal's relations with China and Tibet, the international status of Nepal.

Part IV—bib. and appendix.

442. IBN HASAN. *The Central Structure of the Mughal Empire and its practical working up to the year 1657*. Delhi, Munshiram Manoharlal, 1970, VI, 398. illus. Rs. 30.

443. INGRAM, Edward. "The Defence of British India—I. The Invasion Scare of 1798." *JIH*, 48 (3), 1970, 565—584.

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445. IQBAL, Jehan Begum. "Historical Romances of Amir Khusrau." *Iirca*, XXIV (3-4), 1971, 96—101.

446. IRVINE, William. *Later Mughals*. Delhi, Munshiram, 1971, 858 ; Rs. 75/-

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The work is based on the original Persian and other contemporary sources, East India records of the Dutch, French and Portuguese Governments and the Christian Missions of the East.

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572. MUGHAL, Muhammad Rafique. *The Early Harappan Period in the Greater Indus Valley and Northern Baluchistan (C. 3000—2400 B. C.)*. Pennsylvania, 1970, 425.

DAI 32 (Aug. 1971) : 683-84-B ; UM 71-19, 263.

573. MUHAMMAD, Almakki Al-Āṣafi Al-Ulughkhā ni Hajji Ad-Dabīr, Abdullah. *Zafar ul wālih bi Muzaffar wa Ālihi. An Arabic History of Gujarat* (Vol. I). Baroda, Oriental Inst., 1970, XXXIII, 474, (Gackwad's Ori. series, no. 152). 40.00.

Rev : JAOS, 91 (4), 1971, 559.

Tr. by M. F. Lokhandwala.

574. MUKHERJEE, B. N. "An Allusion to Kanishka in the Susruta Saṁhita. TBAS, XII, 1970, 86—87.

In *Suśruta Saṁhitā*, mention is made of different preparations of meat and it is said that heavy *Khānishka māṁsa* is wholesome only to persons having strong digestive power (*diptāgninām sadā pathyaḥ khāniṣkastu param guraṁ*) (*Suśruta Saṁhitā*, 46, 1.398).

The author holds that a kind of preparation of meat was called *Khanishka*, meaning that it was named after or related to *Kanishka*. The word reminds one of the name of *Kaniṣka*. K could be easily changed into kh. This also suggests that the present form of the *Suśruta Saṁhitā* cannot be earlier than the period of the *Kuṣāṇas*.

575. MUKHERJEE, B. N. "An Interesting Passage in the *Cosmographia* of Ravenna. *JAS*, X (1-4), 1970, 84—85.

The passage throws light on the activities of the Imperial Parthians or the Arsacids in the Indian border lands.

576. MUKHERJEE, B. N. *The Kuṣāṇas and the Deccan*. Pt I (*Kanishka I and the Deccan*), Calcutta, Pilgrim Publishers, 166. 20 00.

Rev : *JAS*, X (1-4), 1970, 58—60.

577. MUKHERJEE, B. N. *Economic factors of Kushan History*. Calcutta, Pilgrim Pubs., 1970. 85, 10.00.

578. MUKHERJEE, B. N. *The Kuṣāṇa Genealogy and Chronology*. Vol. I. Calcutta Skt. College, Calcutta, 1967, 14, 212, pls 10. (Res. Ser. no. LIX). 35.00.

Rev : *JAOS*, 91 (2), 1971, 318—312. *JRAS*, (2), 1970, 223—24. *JAS* X (1-4), 1970, 56—58.

The term *Kuṣāṇa*; the rulers prior to Vasudeva II as genuine *Kuṣāṇas*; the Sirkap Vase of Jihonika dated in year 191 belongs to the Scytho-Parthian period at Taxila.

Vima was the grandfather of Huvishka.

Discussion of Kushāṇa Chronology is reserved for the later volume.

579. MUKERJEE, B. N. "New Information on the Date of Kaniṣka." *AHCQ*, XXII (3-4), (1969—70).

For reference see *JOI*, XX (1), 1970, 74.

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581. MUKHERJEE, Nilmoni. "A Charitable Effort in the Nineteenth century : The Uttarapara Hitakari Sabha." *BPP*, LXXXIX (2). 1970, 247—263.

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582. MUKHERJI, Shobha. *Republican Trends in Ancient India*. New Delhi, Munshiram, 1970, 220. 26.00.

583. MUKHOPADHYAYA, S. K. "On the Downfall of the City of Bhītā." *JASC*, XII (1—4), 1970, 149. *MBAS*, V (5) 1970, 6.

a communication.

584. MUNJE, Ramesh Chandra. *The Relations of the East India Company with the States of Central India (1818—1858)*. Indore Univ., Indore, 1970.

unpublished.

585. MURTHY, K. K. "Ratta Administration—A Survey." *JIH*, XLIX, 1971, 239—248.

586. MUSTAMANDI, Shahibye. "Report on Kushanid Studies in Afghanistan." *AHCQ*, XXIII (1), 1970.

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588. NAQVI, Hameeda Khatoon. "Urbanization And Muslim Rulers of India." *Bulletin*, IV (3), 1970, 10—13.

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590. NAIDU, D. S. *Andhra Satavahanas ; Origins, Chronology, and history of the early rulers of the dynasty*. Bharat Publications, Vijayawada, 1970, 8, 153. Rs. 5/-

On a dynasty of the Deccan 2nd, century B. C.—2nd century A. D.

591. NISAR, Ahmad. "A Re-examination of the Genealogy and Chronology of the Vākāṭakas", *IA*, IV, (1—4) 1970, 149—64.

592. NANAVATI, J. N. and others. *Somanath*, Baroda Univ.. 1971, 82 Rs. 18/-

593. NANDY, S. C. The Narrative of Krishnakanta Nandy on Bijaygarh, *BPP*, XC (2), 1971, 217—223.

The narrative proves the inhuman behavior of the English army towards the family of Raja Chait Singh. The narrative is important from many point of view. (1) It comes from a person, the only Indian on the victor's side, present at Bijaygarh (2) This is the only full description of the event happened at Bijaygarh.

The narrative shows Major Popham's urgency for the fall of the fort ; Major Crawford's callousness in adhering to the articles of the treaty ; the lust of the soldiers for the riches of the fort ; the responsibility of the officer who unleashed the common soldiers 'to the indiscriminate plunder and rapine' that followed.

594. NATH, R. "Account of a Typical Mughal Step-well (Baoli) and a Well-house (Kūpāgar)." *VIJ*, IX (1), 1971, 130—136.

595. NATH, R. "Mausoleum of Mariam Zamani at Sikandara (Agra)." *QRHS*, X (2), 1970-71, 73—79.

596. NATH, R. "Mysteries of Phansighar at Agra Fort." *JIH*, 38 (3), 1970, 673—689.

597. NAZIM, Muhammad. *The Life and Times of Sultan Mahmud of Ghazna*. Delhi, Munshiram, 1971, 296. 28.00.

Deals with the early life of Mahmud and his struggle for the throne, the wars fought in Central Asia, Iran, Sistan, and India ; his administrative system, character and deeds ; Notes on Farighunids, Ma'munids Saffarids, Buwaihids, the Somanath temple etc. in the appendices.

598. NEAR EASTERN CENTRE, Univ. of California, Los Angeles. *Muslim Self-Statement in India and Pakistan*. 1857—1968. Otto Harrasowitz—Wiesbaden, 1970, X—240.

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602. NIGAM, J. S. "India and Laos." *Vivekananda Vol.*, 1970, 483—86.

603. NIGAM, S. B. P. "Amir Khusrau and India." *Indo-Iranica*, XXIV (3-4), 1971, 67—73.

604. NIGAM, S. B. P. *Nobility under the Sultans of Delhi, A. D. 1206—1398*. Delhi, Munshiram Manoharlal, 1968, XV, 223. 25.00.

Rev : *BSOAS*, XXXIV, (1), 1971, 168.

605. NIGHTINGALE, Pamela. *Trade and Empire in Western India 1784—1806* Cambridge, 1970, XV—264 (Cambridge South Asian Studies No. 9). g 3.50.

Rev : *SAR*, IV (1), 1970, 73—74.

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606. NILAKANTHA SASTRI, K. A. *Advanced History of India*. Calcutta, 1970, 10—814, Rs. 27.50.

607. NOMAN, Ahmad Siddiqui. *Land Revenue Administration of the Mughals (1700—1750)*. Bombay, 1970, 184. Rs. 20.

608. NIZAMI, K. A. "Naqshbandi Influence on Mughal Rulers And Politics." *PICO*, IV, 1970, 311—19.

Naqshbandi Silsilah—an off-shoot of the Silsilah-l-khwajagan organised in Turkistan by Khwaja Ahmad Ata Yasvi (Ob. 1166 A. D.) ; socalled on the name of Khwaja Baha-al-Din Naqshband (ob. 1389) ; influence of these saints on the Indian Mughal power and the Indo-Muslim life for about two centuries ; from Timur downwards an unbroken tradition of deep respect for the Naqshbandi saints.

609. NIZAMI, Khaliq Ahmad. *Medieval India : A Miscellany*. (Vol. I). Aligarh Muslim Univ., Dept. of Hist., London and New York, Asia Pub. House, 1969, 316. \$ 12.00.

Rev : *JAOS*, XCI (4), 1971, 534—535.

610. NIKAM, N. A. "Philosophy of Indian Culture : A Metaphysic of The Idea of History." *AP*, XLI (4), 1970, 156—61.

"The idea of history, then involves the idea of time ; indeed history may be defined as a "regressive" perspective of time and in the regressive movement into the past, reason in history seems to be involved in an apparent paradox of going to "absolute beginnings" without accepting that something has an "absolute beginning." The philosophy of Indian Culture resolves this apparent paradox by its conception of time as a "cycle" or "circle" (the "Circle of Nature" as the Greeks called it), in which the "beginning" of something is concerned as the "end" of something else.....This means that there may be co-existent cycles different from each other and each "cycle" has its own "history." Therefore, it seems that the idea of "history" involved in the philosophy of Indian Culture is the idea of "historics." (p. 157).....history is not merely memory in the philosophy of Indian Culture but something greater than memory.The greatness of a cultural tradition is not only that it has an undated past where history recedes into myth, but the

hope that it has for its own future, which ought to be greater than its own past." (p. 161).

611. NURUL HASAN, S. "The Position of the Zamindars in the Mughal Empire." *PICO*, III (2), 1970, 647—54.

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612. OJHA, Kailash Chandra. *The History of Foreign Rule in Ancient India*. Allahabad, Gyan Prak., 1968, VIII—200, 20.

Rev : *ZDMG*, 120, 1970, 392—393.

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D. D. Kosambi—a Mathematician, Historian and an Indologist; a tribute.

614. PAGADI, S. M. "Maratha-Nizam Relations : Nizam-Ul-Mulk's Letters." *ABORI*, LI (1-4), 1971, 93—121.

The MS.—*Gulshane Ajaib*—in the State Archives of Hyderabad, contains nearly 100 letters of Nizam-Ul-Mulk, the founder of the Nizam's State of Hyderabad. The letters are drafted for his master by his Secretary Munshi Ram Singh (Hijri 1198). Out of 100, thirty three letters are selected by the author for translation which throw great light on the activities of the Nizam and on the Nizam-Maratha conflict.

615. PAGADI, S. M. *Studies in Maratha History*. (Vol. II). Kolhapur, 1971, 144. 6.00.

Rev : *JUP*, 35, 1971, 167—173.

616. PAGE, J. A. *An historical memoir on the Qutb, Delhi*. New Delhi, Lakshmi Bk. Store, 1970, IX, 49, iii, (Memoirs of the Archaeological Survey of India, no. 22), Rs. 45/-

617. PALIVAL, Devilal. "Yuvarāja Bhūpal Singh ko bārahaṭha Kesarī Singh ki Cetāvanī." *ŚP*, XXII (2), 1971, 29—32.

618. PALSOKAR, R. D. "First Battle of Panipat." *USIJ*, CI (422), 1971, 53—72.

The battle of Panipat proves that mobility combined with firepower can easily destroy the most superior immobile and clumsy mass on the battle-field.

619. PALSOKAR, R. D. *Tipu Sultan*. The Author, Poona; 1970, Rs. 25/-

620. PANDA, S. N. "Economy and Society Among the Fisherman of Coastal Orissa." *MOI*, 51 (2), 1971, 121—129.

621. PANDE, Ram. *Bharatpur Upto 1826 ; A Social and Political History of the Jats*. Rama Pub. House, Jaipur, 1970, 192. Rs. 20.00

622. PANDE, Vimla Chandra. *Prācīna bhārata kā rājanītika tathā Sānskritika itihāsa*. (pt. II), Allahabad, Central Book Depot., 1971, 267, Rs. 10.00.

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623. PANDEY, A. B. *Early Medieval India*. Central Bk. Depot., Allahabad, 1970, 366. Rs. 10.00.

624. PANDEY, G.B., "Indian Influence in Siam." *Vivekananda Vol.*, 1970, 453—68.

625. PANIKKAR, K. M. *Geographical Factors in Indian History*. Bombay, Bharatiya Vidya Bhavan, 1970, 128, Rs. 2.50.

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629. PATEL, G. D. "Panchmahals in 1857." *JIH*, XLIX, 1971, 317—320.

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631. PATHAK, S. M., "Attitudes of the British and American Missionaries Towards the Growth of English Education in India in the 1st three quarters of the 19th Century." *JIH*, 48 (1). 1970, 103—115.

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633. PATIL, H. S. and others. *Aspects of Indian Culture*; (Vol. 2). *History of Culture*. New-Delhi, ICCR 1970, 216 Rs. 10.00.

634. PATNA, Government of Bihar, Gazetteers Branch, Revenue Department. *Bihar District Gazetteers*, 1970, 674 Rs. 15.00

635. PATRA, K. M. *Orissa under the East India Company*. Munshiram, 1971, 370, Rs. 42.00.

Rev : *IAR*, XX (1) 1971, 88—89

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Rev : *JUP*, XXXV, 1971, 167—173.

637. PAWAR, A. G. *Tarabai kalina kagad patre* (Vols. I

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641. PERUMAL, C. A. "The Old and the New in India." *BITC*, 1971, 123—125.

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642. PHOGAT, SILAK RAM. "Studies on Ancient And Early Medieval Haryana : A Select Bibliography." *JHS*, II (1—2), 1970 27—34.

643. PODDAR, Arabinda. *Renaissance in Bengal : Quests and Confrontations 1800—1860*. Simla, Indian Inst. of Adv. Study, 1970, 254, \$ 7.00,

Rev. *BPP*, XC (1), Ja-Ja 1971, XNVIII (1—4), 1971, 130—33, 126 ; *Bh. Vd*,

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644. POWELL, Geoffrey. "Jahangir's Turkey—Cock". *Hist. Today*, XX (12), 1970, 855—58.

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646. PRASAD, S. N. "Dhruva Devī ki Jāti". *JGJRI* XXVI (1—3), 1970, 757—762.

647. PRATIBHA, M. "Vira Gondagopala", *JIH*, 48 (2), 1970, 287—293.

648. PREMNAIRAIN, "The Age of consent Bill (1891) and its Impact on India's Freedom Struggle": *QRHS*, X (1), 1970—71, 7—22.

649. PRICE, DAVID (Tr.). *Memoirs of the Emperor Jahanguir*. Delhi, 1970, IV, iii, 247, Rs. 35.00.

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Kushāṇas lived some where near Bactria to the South of it and were a branch of the ancient Śakas, known as Tocharians or Tukhāras. "As an important yab-gou, they owed temporary allegiance to the Yuehchi consequent to their conquest of Ta-hia, but later on they asserted themselves, consolidated their position and managed to push their way south-east where after defeating the last Greck ruler, the kushāṇa Chief Kujula Kadphises managed, to set up a foot-board for his Son's conquest of India."

652. PURI, Baij Nath. *India as Described by Early Greek Writers*, Varanasi, 1971, Rep. 165, 2 pls. D.M. 13.60.

653. PURI, B.N. *A study of Indian History*. Bombay, Bharatiya

Vidya Bhavan, 1971, XII, 285, (Bhavana's Bk. University, 166) Rs. 4/-.

654. PURNATYA, P. N. "The Calendar of Tipu Sultan", *IA*, II, 1971, Rep., 112.

655. PARUSHOTHAMA, RAO, M. *Mahabalipuram*. Madras, Maps and Atlases Pubs. 1970, 32, 4.00.

656. QUAMARUDDIN, M. "A Study of the Character and Personality of Murad Bakhsh (1624—1661)." *Iirca*, XXIV (1—2), 1971, 64—76.

Studies the Character and Personality of Murad Bakhsh—the youngest son of Shah Jehan who received the most unsystematic treatment at the hands of modern historians. He had no prejudice against the *Shi'as*.

657. QURESHI, Ishtiaq Husain, *The Administration of the Sultanate of Delhi*, Delhi, Munshiram, 1971, 329, 2 maps. 25.00.

Covers the period from AD 1206 to AD 1555, beginning with Qutb-ud-din Aibak upto the return of Humayun as Mughal emperor to Delhi. Primary sources, the numismatic and epigraphic evidences as well as relevant works on law, politics and statecraft have been fully utilized.

658. RAGHAVAN, M. D. *India in Ceylonese History, Society and Cultures*, Asia Publ. H. (for ICGR). 1969, Rep., 200, 26.00.

Rev : *JIH*, XLIX, 1971, 371—73.

659. RAGHAVAN, V. *The Concept of Culture*, Bangalore, Indian Inst. of World Culture, 1971, 71, Rs. 2.

Transaction No. 41.

660. RAGHUVANSA, "Sāṃskṛtika Prakriyā". *Hindustani*, XXXI (3—4), 1970, 21—55.

History should not be taken as 'Vastuparaka'.

661. RAHMAN, M. "Amir Khusrau (652—725 A. H.). A Harbinger of Hindu Muslim Culture". *Iirca*, XXVI (3—4), 1971, 74—81.

662. RAHMAN, Syed Sabahuddin. "A Glance on Amir Khusrau's Wasf-u' L-Hayāt. *Ilra*, XXIV (3—4), 1971, 37—51,

Khusro as a man and as a poet.

663. RAHMAN, M. Influence of Legendary Kings and Heroes on Persian Literature. *Ilra*, XXIV (1—2), 1971, 50—63.

Studies the cultural heritage of the Persian Language which has influenced and enriched almost all modern Indian languages ; the Vasant festival of India owns its origin to Iranian *Jashn-i-Gul kūbā* and so on.

664. RAI, S. C. "Eponym of Bharat and his Dynasty". *QRHS*, X (1), 1970—71, 39—44.

665. RAJA, Kunjunni. "The Old and the New in India" *BITC*, 1971, 125—127.

A seminar.

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669. RAJAYYAN, K. *South Indian Rebellion; The First war of Independence 1800—1801*. Mysore, Rao and Raghavan, 1971, 315. Rs. 50/-

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Studies the activities of the Indians from the historical wars onwards up to the eleventh century.

671. RAM ASCIKRANIAN, V. "*The Old and the New in India*". *BiTC*, 1971, 134—139.

The evils of the Hindu caste system are inevitable in all the human social organizations.

Conflict between the old and the new is not only in modern India but exists in the world in every walk of life. The old and the new are inseparable.

672. RANA, S. S. "*King Candrar of Meharauli Iron Pillar Inscription*" *JGJRI*, XXVI (1—3), 1970. 669—675.

Establishes the identity of Candrar of MIPI with Candragupta II.

673. RANKA, N. G. *Kakatiya Nayakas; Their Contributions to Dakshinapath's independence, 1300—1370 A.D.* Nidubrolu, Ind. Peasant Inst., 1971, 185, Rs. 6 /-

History of Andhra Pradesh. Nidubrolu or Nidubrolu ?

674. RAO, G. K. Nagapala. "*Children of Vishnu varddhana (Senior) Aoyasaleśvara*" *QJMS*, LIX (1—4), 1971, 37—87, appendix 88—96.

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Suggests that Prēhara is the Sanskritised root of the Dravidian word Pēraru. the river Krishna was one of the Kadamba kingdom, referred to by the name Prehara (Piraru) in the Talaganda inscriptions.

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Describes the political, cultural, religious and social evolutions of Kashmir on the basis of literary, archaeological, numismatic evidences.

680. RAY, Sunil Chandra, *Early History and Culture of Kashmir*. Munshiram, New Delhi, 1970, (c, 69). Rep., XVI, 288, Rs. 35.00

681. RAYCHAUDHURI, Tapan. *Bengal under Akbar and Jahangir, an introductory Study in Social History*. Munshiram, 1969, Rep., 8—268, 32.

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682. REDDY, Y. Gopal. "The Kakatiya Rudradeva—the Velanāḍu Cōlas". *JOI*, XX (4), 1971, 450—460.

683. REEVES, P. D. (Ed.) *Sleeman in Oudh : An Abridgement of W. H. Sleeman's "A Journey Through the Kingdom of Oudh, 1849—1850"*. Cambridge, Cambridge Univ. Press, 1971, XII, 329, pls, map. \$ 19.50.

684. RENICK, M. S. "Akbar's First Embassy to Goa. Its Diplomatic and Religious Aspects". *Indica*, 7 (1), 1970, 33—47.

685. RENZE, D. C. "Archival Handling of Printed and Published Materials". *Archv*, XIX (1), 1970, 30—34.

686. RICHARDS, John Folsom. *Mughal Rule in Golconda : 1687—1724*. California (Berkeley), 1970. 383.

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Shaikh Abdul Haq Muhaddis Dehlawi, sought to revive the *Shari'at* and *Sunnat* to its pure form. Naqshbandis also made efforts for revivalism.

688. ROBERTS, John. "The movement of Elites in Western India under Early British Rule". *H J*, XIV (2) 1971, 241—262.

689. ROCHER, Ludo. "Ancient India as reflected in the works of the Greeks and Romans. *JAIH*, III (1—2), 1969—70, 248—250.

A lecture at the centre of Advanced Study.

Similarities between Virgil's work and the *Mahābhārata*; Classical accounts about the Society and physical features of Indians. Holds that "fable and fiction are more evident than facts in the early European accounts of India."

Discussions over the lecture by D. C. Sircar etc.

690. ROCHER, Rosane. "The Beginning of Indological Studies". *JAIH*, III (1—2), 1969—1970, 1—16.

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Madad-i-ma'ash grants (rent free) were assigned to scholars and divines, (Muslims, or Parsees or non-Muslims) and was originally to continue during the lifetime of the grantee only but later there arose disputes with regard to the partition of these rent-free grants among the heirs of the grantee. The firmans of Aurangzib lay down guide lines for the officers in matters of succession to *madad-i-ma'ash*,

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713. SARKAR, Himansu Bhusan. *Some Contributions of India to the Ancient Civilization of Indonesia and Malayasia*. Calcutta, Punthi Pustak, 1970, 240, unpriced.

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934. DAS GUPTA, Kalyan Kumar. "Legends on the Agra coins" *JNSI*, XXXII (1) 1970, 19—24.

935. DESHPANDE, Brahmananda. "Samrāṭa Sindhanadevācā Pāli Śilālekha" *MUJ*, IX (2), 1970, 3—5.

936. DHAMMASUDDHI, Yatadolawatte. "The Date of the Galapālā Vihara Rock Inscription". *JRAS*, (1), 1971, 44—51.

Galapālā Vihāra—situated at Bentota (Bhīmatittha) in the Valallāviṭa Korale of the Southern Province; According to *Pūjāvaliya*, Parākramabāhu II assigned to his Minister Deva Pratirāja the task of laying out a large garden in his name at the Bhīmatittha Vihāra. It mentions the visit of the king to Bentoṭa and Devanagara and the holding of a tooth-relic festival. The present inscription is dated on the full moon day of the month of vesak in the 30th regnal year of a king designated *Sirisangabo Parākramabāhu*. Parākramabāhu II had a claim to this designation because only he had carried out religious undertakings at Bentoṭa. The author holds that "the reference to Niśśamkagala as a place-name belonging to the Bhīmatittha Vihāra together with the fact that king Niśśamkamalla laid out a garden at the Vihāra makes it probable that Niśśamkagala was named after king Nissankamalla" who ascended the throne after Vijayabāhu II (A.D. 1186—87). Hence it is evident that the epigraph was published later but not earlier, than

Nissankamalla. Thus the author ascribes the epigraph to the reign of Parākramabāhu II.

937. DHAVALIKAR, M. K. "On the Date of the Kauśāmbī sealing" *JNSI*, XXXIII (1), 1971, 33—36.

938. DHOLAKIA, P. V. and others. *Āmbalās Plates of the Saindhava king Ahivarma*, *JOI*, XIX (3), 1970, 279—85.

939. DIAKONOV, Igor. "Indus Script Decipherment—A footnote" *Antiquity*, XLIV (173), 1970, 49.

A note.

"Elamite and Proto-Dravidian may possibly be distantly related but this is at present impossible to prove because we know too little of the Elamite Vocabulary and phonology and decidedly not enough about the historical grammar of Dravidian.....I do not think that the relationship between Elamite and Proto—Dravidian, if any, is of such a kind as to render any help in the decipherment of the Proto—Elamite script. Both scripts seem to me to have developed more or less independently".

940. DIKSHIT, K. N. "The Copper-Hoards in the light of Recent Discoveries" *BAIHA*, 1968, XI, 43—50.

Throws light on the authorship and age of the copper-hoards containing such types as antennae Sword, anthropomorphic figure, bar celt, flat and shouldered celts, harpoon and ring.

941. DIKSHIT, Moreshwar G. "Two Charters of Bhanushena, year 30", *EPI*, XXXVIII (II), 1971, 69—75.

With photos and text.

942. DOBBINS, K. Walton. "A Project in Museums: Ancient coins". *FulN*, 1970, 11—17, ill.

Discusses the criteria for classification of Indo-Greek, Indo-Scythian and Indo—Parthian coins.

943. EGGELING, J. "The Nagamangal copper plate," *IA*, III, 1971, Rep. 151, 302.

944. EGGEING, J. "An inscription from Badami A. D. 578", *IA*, III, 1971, 305.

945. ELLIOT, Walter, *Coins of Southern India*. Varanasi, Prithvi Prakashan, 1970. XI, 153 P. illus., map., Rs. 60.00.

946. FALCKE, George and others. "India's 1862 Rupees." *Coins*, XVII (8). 1970, 27—35 ; (9), 1970. 35—39,

947. FLEET, J. F. Notes on inscription at Gaddak, in the Dambaj Taluka, Dhurwad. *IA*, II 1971, Rep, 296.

948. FLEET, J. F. *Corpus Inscriptionum Indicarum*. Vol. III (Inscriptions of Early Gupta kings and their Successors). Varanasi, 1970, 357 Rs. 175.

3rd Ed. revised by A. K. Narain.

949. FRANCISCO, Juan R. "A survey of Palaeographic Relations between India and the Philippines" *Vivekananda Vol.*, 1970, 565.

950. FUKUHARA, Rengetsu. "The conception of Buddhist Welfare in king Aśoka's Inscriptions" see *Buddhism*.

951. FUSSMAN, Gérard. "Inscriptions Kherosthi Du Musée De Caboul". *BEF*, LVII, 1970, 42—55.

Inscription De L'an 83 ; Outils En Terre Cuite de Bègram.

952. GAI, G. S. "Recent Epigraphical Discoveries in India" *JAIH*, III (1—2), 1969—1970, 246—248.

A lecture at the Centre of Advanced Study ; Historical importance of epigraphical records recently discovered in India.

953. GAI, G. S. "Three Inscriptions of Rāmagupta", *Ep.I*, XXXVIII (1), 1970, 46—49.

954. GAI, G. S. "Siroli Inscription of Sarvavarman, *EP.I*. XXXVIII (II), 1971, 57—58. photo.

The earliest inscription, mentioning a ruling king in the Uttarākhaṇḍa region.

955. GANAR, W. R. *Aśoka ke lekha*. Nagpur, Vishvabharati Prak; 1971, 2, 5, 88, 4.00.

On the inscriptions of Aśoka.

956. GARG, R. S. "An inscription in the Temple of Ahalya-bai Molker at Māheshwan" *JIH*, 48 (3), 197, 659—660.

957. GHOSH, Nirmal Chandra. "The Impact of Indian Tradition on the Coins of Alien Rulers of India, *Vivekananda Vol.* 1970, 135—146.

958. GOBL, Robert. "Der Kuśānische Gold munzschatz Von Debra Domo (Athiopien) 1940. Vima Kadphises bis Vāsudeva I." *CAJ*, XIV 1970, 241—252.

On the gold coins belonging to Kuśāṇa period. Zur Daterung; zur Person des ursprünglichen Besitzers; Vorläufige Schluss bemerkungen.

959. GOKHALE, Shobhana. "Jabalpur Stone Inscription of Vāsīṭhīputra Sivaghosa" *JOI*, XX (4), 1971, 442—449

960. GOKHALE, Shobhana, "The Pandharpur Stone Inscription of the Yadav king Mahadeva, Saka 1192" *IA*, IV (1—4), 1970 42—52.

The inscription, in Nāgarī of the 13th century A D., records the celebration of the Aptoryāma sacrifice performed by Keśavaputra Bhānu (at present only the first letter Bhā visible), belongs to the period of the king Mahādeva of the yādav dynasty of Devagiri and his feudatory Bhānu.

The author discusses the following matters related with the inscription (1) Antiquity of the name Viṭṭhala in inscriptions (2) Association of Viṭṭhala with Paṇḍuranga-pur (3) Mention of Bhānu (4) celebration of Aptoryāma sacrifice (5) observance of Ekādaśī vrata.

961. GUPTA, Chandrashekhar. "A coin of the city State of Tagara". *JNSI*, 33 (2), 1971, 37—40.

Tagara was a part of the Aśoka empire. Probably, it along with other cities emerged as an independent city site in the 2nd century B. C. because the descendants of Aśoka could not hold their rule in the South. Later Satavāhanas included it in their Kingdom In token of its

sovereignty, the city State of Tagara might have struck its own coins with the name of the city.

962. GUPTA, Chandrasekhar. "A Unique Copper Punch marked coin From Pauni" *JNSI*, 33 (1) 1971, 107—108.

963. GUPTA, Chitrarekha. Vatuka-Bhairava on a Seal". *JAIH*, III (1—2), 1969—1970, 157—161.

The seal from Rajgir, 3.2 cm. in diameter, circular in shape made of well-burnt clay depicts the main iconographic traits of Vatuka Bhairava but does not fully agree either with any of the textual descriptions or with his extant images. It has some novel features e. g. presence of a female figure by the side of the god and the peculiar *asana* of the deity. According to author the seal belongs to Gupta period.

964. GUPTA, Kamalakanta. "Copper-Plates of sylhet.". the author, 1967, 10.00

Rev : *JAS*, X (1—4), 1970, pp. 65—67.

Copperplates of Bhaskar Varma, Marundanath, Shri Chandradeva, Govinda Keshava Deva, Ishana Deva.

965. GUPTA, Parmeswari Lal. *Roman Coins from Andhra (Pradesh)*; Hyderabad, The Govt. of Andhra Pradesh, 94 pls. 26 A. P. Govt. Museum series No. 10). 14.00.

Rev : *NC*, X, 1970, 340—41.

The monograph deals with India's contacts with Rome, the Roman coinage and Roman coins in India ; Makes some additions to Sir Mortimer wheeler's list of Roman finds.

Notes that the incisions found on all but 26 of the denarii were made deliberately to deface the effigy of the emperor. They cannot be shroff marks. Argues that the Roman denarii were modified and authenticated for circulation by cancelling Roman authority in the imperial portrait.

966. GUPTA, Parmeshwari Lal. *Coins (India—the land and*

- People). New Delhi, National Book Trust, 1969, 241—34 pls.
- A Survey of Indian coins from the beginning to 1967.
967. GUPTA, Parmeshwari Lal. *Coin-Hoards from Gujarat State (Numismatic Notes and Monographs No. 15)*. Varanasi, Indian Numismatic Soc, 1969, 24.
968. GUPTA, Parmeshwari Lal. "A Gold coin of Ahmed Shah Bahadur". *JNSI*, XXXI (1), 1962, 19—80.
- Discusses a Mughal coin of 1161—1167 H./A. D. 1748—1754 of the Pagoda series issued in South India by a local governor in the name of the emperor.
969. GURUMURTHY, S. "The Ghaṭikā at kāñchi" *Raghavan Feli. Vol.* 1971, 151—158.
- Tries to prove from the epigraphical sources that the *ghaṭikās* functioned as an institution of learning or an assembly of learned scholars, and also took an important role in the administration of the country.
970. HANDA, Devendra. "Jaler, Jalesar or Jagner? *JNSI*, XXXIII (2), 1971, 112,
- Jagner is an old name of the present Janer, a small village near the high bed of the Sutlaj in district Ferozpur, Punjab. Janer, situated on a big mound, has yielded coins ranging from the Kuśāṇa period to the recent times. The mound indicates its past glory and importance.
971. HANDA, Devendra. "A New Gadhiya Coin". *JNSI*, XXXIII (1), 1971, 133.
972. HANDA, Devendra. "A New Gandhi—Nehru Medal." *JNSI*, XXXIII (1), 1971, 134.
973. HANDA, Devendra, "Two New Rāma Taṅkās." *JNSI*, XXXIII (1), 1971, 135—136.
974. HANDA, Devendra. "A clay sealing from sunet." *VIJ*, IX (1), 1971, 119—20.
975. HASAN, AZIZA. "Mughal silver currency—A Reply". *IESHR*, VII (1), 1970, 151—60.

976. HEAD, Barclay V. *The earliest Greeco-Bactrian and Greeco-Indian coins*. Chicago, Argonaut 1969, Rep.

977. HOTA, Siddheshwar. "On the Linguistic And Literary Value of the Sanskrit copper-Plate Inscriptions of Orissa" *JGJRI*, XXVI (4). 1970, 55—70.

978. HUMBACH, H. "Die Aramäische Aśoka-Inschrift vom Laghman-Fluss", *Indologentagung*, Wiesbaden, 1971, 161—169.

979. IBBETSON, Denzil. "Query on cleaning coins". *IA*, II, Rep., 1971, 338.

Reply to p. 370.

980. JACOB, H. The Kuṣā inscriptions". *Kline Schriften*, Wiesbaden, 1970. 1097—1101.

981. JACQUES, Claude. "Études D'Epigraphie cambodgienne". *BEF*, LVII, 1970, 57—89.

Deux Inscriptions Du Phnom Bakheñ ; Texte Et Traduction ; La stèle du Prasat cha chuh (K. 1034). Texte Et traduction ; Index.

982. JAIN, Balchandra. "Sirpur Inscription of Acharya Buddhaghosha". *Ep.I*, XXXVIII (II), 1971, 59—62.

983. KADIRI, A. A. "The Mughal Mint Nasirābād". *JNSI*, XXXIII (2), 1971, 88—92.

Suggests that mint-name on all the coins assigned to Nasirābāda should be read as Nusratābād and that Nasirābād should be deleted from the list of the Mughal mint-towns.

984. KATARE, Sant Lal. "Nevasa coins of king Sātavāhana" *JNSI*, (ps I), 1970, 46—57.

985. KENY, L. B. "Asoka's Edicts and Indian Tradition". *JASB*, XLIII—IV, 1970, 239—246.

Refutes the theory that Aśoka's edicts show Persian and

Greek influence; Asoka's edicts reflect the cultural heritage of India—respect of humanity, love, tolerance and *ahimsā*.

986. KOLTE, V. B. "Two Grants of Rashtrakuta Indra III From Vajirkheda". *Ep.I*, XXXVIII (1), 1970, 5—22.

The present two grants, each consist of 3 copper plates, each measuring approximately 55 cm—23.75, weighing 4 kg.; Language is Sanskrit; Grants register the donations of certain villages. Photos of grants, with text.

987. KOLTE, V. B. "Pauni Plates of Pravarsena II. *Ep.I*, XXXVIII (II), 1971, 53—56.

Plates four in number, each measuring 16 cm in length by about 8.7 to 9 cm in width were, when discovered, strung together by a ring along with the seal. Language is Sanskrit. The grant was issued from Pravarpur by maharaj Pravarsen II. It records a gift of land measuring fifty *nivarttanas* by the royal measure. The donee was one Durggāryya, of the Bahvṛca Aupamanyava gotra; with plates and text.

988. KRISHNAN, K. G. "Cera Kings of Pugalur Inscriptions" *JAIH*, IV (1—2), 1970—71, 137—43.

989. KRISHNAN, K. G. "Madurai Inscription of Pandya Chendan, year 50." *Ep.I*, XXXVIII, (1), 1970, 27—32. photograph.

The inscriptions measure about 1.2 metres in length and 75 cm in width. Language is Tamil, engraved in vatteluttu and Grantha characters of the 7th century; introduces the king Chendan of the Pāndya dynasty in the preamble. Chendan was the first among the Pāndyas, who performed the *mahādānas*.

990. LAHIRI, A. N. "Coronation coins Date Kachar Rulers". *WC*, LXXXVI, '71, 138, 140, 144 illus.

Deals with the two gold coins of 1630 and 1720 describing the coronations of two Kachar kings.

991. LAHIRI, A. N. "Visnu on some Tripura coins". *JAIH*, III (1—2) 1969—'70, 23—29.

992. LAHIRI, A. N. "A Unique Commemorative coin of Devamāyikya". *JAIH*, III (1—2), 1969—70, 279—280.

A seminar at CAS

993. LAHIRI, Bela. "The Attribution of the Mahādeva coins" *PICO*, III (2), 1970, 690—92.

Concludes that ruler named Mahādev is represented in the square copper pieces of the Audumbaras. The silver coins issued in the name of Mahādev also do not seem to have belonged to the Audumbara tribe. Probably these and the bronze coins with the legend Bhāgwat Mahādev are issued in the name of the Vaimakis patron deity Shiva or Mahādev.

994. LAHORE, Central Museum. *Catalogue of Coins in the Panjab Museum, Lahore*, Vol. I, *Indo-Greek Coins*. Chicago, Agronaut, 1969, Rep., 118—20 pls.

995. LAING, Lloyd R. *Coins and Archaeology*. London, weidenfold and Nicolson; New York, schocken Books 1969, 336, 28 pls, 44 figs. 16 maps.

Deals with methods of coin fabrication, methods of dating coins, the interpretation of coin hoards and the treatment and interpretation of coins from excavations, non-destructive analysis of the metal of coins and statistical studies, the application of numismatics in the archaeological study of later prehistoric Europe, and Roman and medieval Britain.

996. LEGGETT, S. R. D. "India and Pakistan—the Coinage since Partition". *CM*, VII (5), 1970, 20—22.

A review of the distinctive coinages issued since 1947.

997. MAHADEVAN, Iravatham. *Tamil-Brahmin Inscriptions*. Madras, State Dept. of Archaeology, 15, 1.30.

998. MAITY, S. K. *Early Indian Coins and Currency system*. Delhi, Munshiram, 1970, 148. 20.00.

999. A study of the early Indian coins for the purpose of studying ancient history and civilization of India. ; coin as a means of currency and exchange from the very earliest times ; the gold content of coins and their political and economic significance ; metrological study of the gold coins of early India and the culture of the Imperial Gupta Dynasty of Magadha and the cultural significance of their coins.

1000. MAJUMDAR, A. K. "A Note on Prakṛti. *JASC*, XII (1—4), 1970, 124—126.

Examines the word Prakṛti in the verse of Khalimpur copper plate.

1001. MAZUMDAR, Bhakat Prasad. "Collective Land Grants in Early Mediaeval Inscriptions (c. 606—1206 A D.)". *IBAS*, XII, 1970, 112—113 ; *JAS*, X (1—5), 1970, 7—17.

About 27 inscriptions refer to donation of land to more than three donees at one time. Collective land grants were generally issued by kings like Bhūti-varman and Bhaskarvarman, Lokanath, Gurjara Pratihara Bhoja I, Paramār Vākpati Munja, Chandella Madanavarman and Paramadideva etc.

A survey of the epigraphs of early medieval north India showing date, donor, donated areas and occasion. collective land grants were issued by Bhāskaravarman and his ancestor Bhutivarman. Lokanātha, Nāgabhat II, Bhoja and Trilocanapāla, Mādhavavarman etc. None, of the kings of the Pāla and Sen, Cāhamana, Tomara Cālukyas of Gujarat ever issued such grants.

1002. MAJUMDAR, R. P. Some Late Medieval Temple Inscriptions from Howrah", *JAIH*, III (1—2), 1969—70, 291.

A seminar At CAS.

1003. MAZUMDAR, Ram Prasad. "Some Inscribed slabs of stones in the Neighbourhood of Nalanda Stone Temple Ruins." *IBAS*, XII, 1970, 113—114.

1004. MCCUTCHION, David "An unidentified Saṃharamūrti of Śiva at Bhāir (West Bengal)". *JIH*, 48 (2), 1970, 345—356.

1005. MEHENDALE, M. A. "Notes on Asoka's Seventh And Ninth Rock Edicts" *JGJRI*, XXVI (1-3), 1970, 58-585.

1006. MEHTA, Vasishtha Deva Mohan. *The Indo-Greek Coins*. Ludhiana, Indological Res. Inst., 1970, 196, pls. VII. Rs. 32.

Rev : *VIJ*, IX (1), 1971, 234-36.

1007. MIRASHI, V. V. "The Find of a Vishnukundin coin near Nagpur". *JNSI*, 33 (1), 1971, 126-127.

1008. MIRASHI, V. V. "Three More Kshatrapa coins from Vidarbha". *JNSI*, 33 (1), 1971, 117-119.

1009. MIRASHI, V. V. "Numismatic Notes." *JNSI*, XXXII, (pt. 1), 1970, 65-76.

Discusses : (1) on the first line of the grant found near Kolhapur (2) the reading on the reverse of the early kalachuri kṛṣṇarāja's silver coin (3) names of Śaka rulers, beginning with the tribal designation 'Saka' etc.

1010. MISRA, Kamala Prasad. "The currency system of Eighteenth Century upper India. A case study of the Banaras Region". *JNSI*, 33 (2), 1971. 78-87.

1011. MISRA, Shivanandan. *Guptakālīna Abhilekhō se jñāta*. Lucknow, Prakashan Kendra, 1971, 4; 184 p. illus. Rs. 11.50.

(social and economic condition of Gupta Age, gleaned through Gupta's inscriptions).

contents : Inscriptions of the Gupta Age, Post-Gupta inscriptions.

1012. MITCHINER, M. B. "A series of struck copper Imitations of the Kanishka-Huvishka Coinage and its Links with the cast Puri-kushāna Coinage". *JNSI*, 33 (1), 1971, 36-40.

1013. MITRA, Rajendralal, "Letter on Dinajpur Inscription". *IA*, I, 1971, Rep., 195.

1014. MUIR, John. "Prof. Kern's Dissertation on the Era of Buddha and the Aśoka Inscriptions", *IA*, III, 1971, Rep. 77

1015. MUKHERJEE, B. N. "The Epigraphic Evidence from Kara Tepe and the so-called Old Śaka Era". *EW*, XXI (1—2), 1971, 69—73.

Soviet archaeologists have unearthed the remains of a Buddisht cave monastery at Kara Tepe in Old Termez, considered to have been founded in the 2nd cent. A. D. The epigraphic evidence from Kara Tepe provides us with important data for determining the initial year of the so-called Old Śaka Era.

Kara Tepe was originally a Buddhist religious centre before its conversion into a Zoroastrian establishment in the 3rd cent. A. D.

1016. MUKHERJEE, B. N. "An Interesting Inscription" *IBAS*, XII, 1970, 117—119.

A paper about an icon, found in Nepal and preserved in a collection in the U. S. A., bearing an inscription.

1017. MUKHERJEE, Bratindra Nath "A sahari Bahlol seal Inscription of the Time of Kanishka III. *PICO*, III (2), 1970. 718—20.

Suggests some improvement in the decipherment of Dr. Bivar.

The seal speaks of a Kuṣāṇa *Kaneshko* (Kaniṣka). What appeared to Biver as the personal device of a son of Kaniṣka I must be taken as the Brahmi compound letter *pau*. Such isolated letters occur also on coins belonging to a Kanishka, differentiated on numismatic grounds from Kanishka I *Maho Kaneshko* suggests that the *Koshn* (o) *Kaneshko* or the Kuṣāṇa Kanishka was a decedent (scion) of the yueh-chih race to which all Kushan kings belonged.

The form of the letter *h* of the present seal (s) is much developed than that of the same letter (r) occurring on some of Huviṣka's coins. Again, the form of the letter *z* (z) is also different from those of the same letter appearing on coins ascribed to Vāsudeva I. It thus shows that

after Vāsudeva I and towards the end of the rule of the Kushāna empire there flourished a Kusāṇa Kanishka different from Kanishk I or the Kaniska of the Ara inscription of the year 41. He is the Kaniska III.

1118. MUKHERJEE, B. N. "Four Asokan Edicts Recently Found in Afghanistan." *JASC*, XII (1—9), 1970, 142.

1119. MUKHERJEE, B. N. "Pāradānshāh of the Paikuli Inscription". *JAS*, X (1—4), 1970, 87.

1120. MUKHERJEE, B. N. "The location of the Mint of Some Indo-Parthian coins". *JNSI*, (1), 1971, 110—111.

1121. MUKHERJEE, B. N. "An Interesting clay seal from Chandravalli" *YBAS*, 1970, 125—126; *MBAS*, V (5), 1970, 4—5; *JASC*, XII (1—4), 1970, 139.

1122. MUKHERJEE, B. N. "An Interesting Copper Coin". *YBAS*, XII, 1970, 105—6.

A paper.

1123. MUKHERJEE, B. N. "An Interesting seal in the collection of Prof. S. K. Śaraswati". *MBAS*, V (1), 1970, 5. *JASC*, XII (1—9), 1970, 138.

A communication

The seal displays the figure of an animal and a Brahmi inscription.

1124. MUKHERJEE, B. N. *Nanā on Lion*. A study in Kushāṇa *Numismatic Art*. The Asiatic Soc. Calcutta, 1969, 159—15 pls.

Rev : *JNSI*, 33 (1), 1971, 140—142.

Studies devices, style and technique, rulers, artists, and their environment.

1125. MUKHERJEE, B. N. "An Interesting Intaglio Seal" *YBAS*, XII, 1970, 129—132.

The seal shows a female, facing left, wearing a chiton reaching down to her feet and a *polos* head-dress.

1126. MUKHERJEE, B. N. "A Coin of Sanabares". *YBAS*, XII, 1970, 152—153.

The coin, under scrutiny, weights 39.28 gms. referring to a person called sanabares; bears legends in the Greek characters. It might have been meant for circulation in a western area of Arachosia, lying near Sakastan where Kharoshthi might not have been so popular as in other parts of Arachosia.

1127. MUKHERJEE, B N. "The Date of the Beginning of the Series of Kushano-Sasanian Gold Coins". *JASC*, XII (1—4), 1970 140.

1128. MUKHERJEE, B. N. "An Ivory Seal-Matrix of the Sātavāhana Period". *JASC*, XII (1—9) 1970, 141,

1129. MUKHERJEE, Dilip Kumar. "Identification of Some Verses by Umāpatidhara found in two inscriptions of Lakṣmaṇasena". *IBAS*, (Year Book of the Asiatic Society for 1969), XII, 1970, 85—86.

paper proposes to identify Some of the hitherto unnoticed verses belonging to the inscriptions of Lakṣmaṇasena (Madhainagar Plate and India office Plate), as composed by the poet Umāpatidhara who belonged to the court of king Lakṣmaṇasena of Bengal.

1130. MUKHERJEE, Samir K. "An Interesting Gold Disc from Bhita". *JASC*, XII (1—4), 1970, 155.

1131. MURTHY, S. S. Ramachandra. "Two Inscriptions from Tudumula-dinne." *Ep. I.*, XXXVIII, (1) 1970, 50—52.

1132. NAGASWAMY, R. "Mahendra's Inscription at Tiruchirappalli—A study." *Raghavan Feli. Vol.*, 1971, 135—138.

1133. NARASIMMIYEGAR. "Gauja Agrahara copperplates". *IA*, III, 1971, Rep.. 268,

1134. NARAYAN, Awadh Kishora. *Prāchīna Bhāratiya lipishāstra aur Abhilekhakī* Varanasi. Sidhartha, Prakashana, 1970, 120.

1135. NARAYANA, N. Sankara, "Three Hoards of Chinese Coins in Madras Government Museum". *JNSI*, 33(2), 1971, 61—68.

1136. NORMAN, K. R. "Notes on the Bahapur Version of Aśoka's Minor Rock Edict." *JRAS*, (1), 171, 41—43.

Examines the version of Aśoka's first Minor Rock Edict, discovered at Bahapur.

1137. OJHA, Gaurishankar Hirachand. *The Palaeography of India* (Bharatiya Prachin Lipimala). Munshiram, 1971, 223, 84, pls. 75-00.

A survey of the various scripts of India ; The first part contains 24 Chapters and discusses the various aspects of Indian Palaeography; The second pt. Contains 84 plates and also gives appendix.

1138. OJHA, Ram Prakash, *Uttarī Bhāratiya Abhilekhō kā ēka Sāmskr̥tika Adhyayan*. (From 232 B.C. to 161 A.D. Lucknow, Prakashan Kendra, 1971, 2; 130, ii P. Rs. 7-75.

(A cultural Study of Epigraphy of Northern India.)

1139. OMAN, Giovanni. "on Eight coins of Akbar found in a rock Shelter near Ghāligai, Swat". *EW*, XX (1—2), 1970, 105—107.

1140. OMPRAKASH, and others. "Mughal Silver Currency—a Critique. *IESHR*, VII (1), 1970, 109—150, 3 tabs.

Questions the proposed sources of silver supply for India; examines the estimates of silver currency in circulation and the price data.

1141. PANDEY, C.B. "*The Sātavāhana Coinage*" *JGJRI*, XXVI (1—3), 1970, 637—656,

A study of some of the problems of Sātavāhana Coinage : Classification, identification and date.

1142. PANDEY, Deena Bandhu. "A Rare Coin of Achyutar". *JNSI*, XXXII (pt I), 1970, 78—79.

1143. PANDEY, Deenabandhu. "The Significance of the terms kapardaka—Purāṇa and Kapardaka—Voḍi" *JNSI*, XXXIII (1), 1971, 105—106.

1144. PANDEY, Deena Bandhu. "The Hydaspese—Battle

Commemorative Medal of Alexander the Great—A Fresh Approach." *JNSI*, 33, (2), 1971, 1—7.

Examines the medal under study which is found in two types. The first was found at Khullum in Bokhara by A. W. Franks and the other was found some-where in Babylonia ; now in the British Museum.

1145. PANDEY, Deena Bandhu. "Numismatic data in the Amarakośa", *BAIHA*, XI, 1968, 81—83.

Numismatic terms current in the Gupta period, referred to in the *Amarakośa*, are *rūpya*—*rūpyādhyakṣa*, *niṣka*—*naṣkika*, *kārṣāpaṇa*, *karṣa*, *paṇa kākini* ; the coins of gold, silver and copper were produced by stamping.

1146. PANISH, Charles K. "The Goinge of Ladahh." *ANSMN*, XVI, 1970, 185—188, pls 38.

1147. PANNEERSELVAM, R. "Further light on the Bilingual Coin of the Sātavāhanas" *IJ*, XI (4), 1969, 281—88.

1148. PARMAR, Brajamohan Singh. "Madhyakālīna Rājasthāna ke sikke", *SP*, XXII (3), 1971, 49—56.

A study of the coins of medieval Rajasthan.

1149. PARMAR, Brajamohan Singh. *Sikkō mē loka—pratika*. *RBh*, XIII (4), 1971, 55—58.

Some important figures found on the coins are *Sūrya*, *Candra*, *trikoṇa*—*ṣaṭkoṇa*, *aśvattha*, *parvat*, *nandina*, *sarpa*, *dhvaja*—*stambha*, *gaja*, *śvāna*, *nadī*, *puṣkara*, *machalī*, *svastika*, *Shuka*, *mānava*, *kalāṣa* etc.

1150. PARPOLA, Asko and others. *Decipherment of the Proto-Dravidian Inscriptions of the Indus Civilization. A first announcement*. Copenhagen, The Scandinavian Inst. of Asian Studies, 1969, 72. The Scandinavian Inst. of Asi, Studies, special Pub. no 1).

Rev. *ZDMG*, 120, 1970, 420—421.

1151. PILLAY, K.K. "The Dalavāipuram plates of Parāntaka Vīranārāyaṇa". *Raghavan Feli*. Vol. 1971, 159—165.

1152. PLANT, R. J. "Hindu Temple Coins". *SCMB*, 629, 1971, 7—8.

Rama—tanka were tokens made of defased silver.

1153. PLANT, R. J. "Indian Native States. *SCMB*, 626, 170, 356—359.

Gives Nāgarī alphabet and numerals for easier reading of the Coins.

1154. PRASAD, Hari Kishore. "The Economic Aspect of Coins of Northern India between 185 B. C. and 320 A. D." *INC*, VII, 69, 36—44.

Discusses the metal and metrology of the Coins issued in India between the fall of the Mauryas and the rise of the Guptas.

1155. PRASAD, P. C. "The Importance of Coinage in Varta—the science of Economics". *INC*, VII, '69, 91—99,

Explains the origin and development of coinage in India.

1156. PRASAD, P. R. K. "A New Variety of Vishnukundin Coins from Vidarbha". *JNSI*, 34 (1), 1971, 80—93.

1157. PRASANNA, Kumud. "Chālukya Inscriptions—A study" *JUB*, XXXIX (75), 1970, 343—361.

1158. PRIDMORE, F. "East India company's coinage of the Bengal Presidency. Murshidābad or the Calcutta Mint" ? *SCMB*, 625, 1970, 311—16.

1159. RAGHAVAN, V. "Cambodian Sanskrit Inscriptions". *PICO*, IV, 1970, 47—57.

Examination of the inscriptional compositions from the literary point of view ; corrections and amendations of incorrectly reproduced lines.

1160. RAI, Upendranath, "Sindhu ghāṭī kī lipi" *ŚP*, XXI, (3), 1970, 70—72.

1161. RAMAN, K. V. and others. "A New Tamil Brahmin Inscription in Arittapattī". *JIH*, XLIX, 1971, 228—232.

1162. RAMESH, K. V. "Bantra Inscription of Nripamallaraaja" *Ep. I*, XXXVIII, (1), 1970, 28—26.

Records a political agreement entered into by four persons, viz. King Nripamallaraaja, a Katambha ruler, Rāchamallan-Dugarāja, Narasingan-Dugaraja.

The geographical names mentioned in the record are Sādanura, Kukke, Kotivalli, Valla and Vāranasi (north). Lines 20—23 are a curse upon those who fail to abide by the terms of the treaty. With text.

1163. RAMESH, K. V. "Dhāresvara Inscription of Hayvannarasa, Saka 1005". *Ep. I*, XXXVIII (7I), 1971, 66—68.

With photo and text.

Written in Kannada, in Kannada characters of the second half of the 11th century, dated Saka 1005. Registers a grant of two agras to the deity Dhāresvara by Ghaṭṭabarasi, the Paṭṭamahadevi of Hayvaṇṇarasa. The grant states that the tax (teru) income from five *mūdes* of land called *Kaṁchiya-barada-bhūmi* was granted for the offering of the agras to the god. The inscription, important for the regional history of North Kanara, belongs to the period of Vikramāditya VI, the Gaḷukya emperor of Kalyāna.

1164. RAMESH, K. V. "A Fragmentary Sarada Inscription From Hund". *Ep. I*, XXXVIII (II), 1971, 94—96.

1165. RAMESH, K. V. and Subramaniam, V. S. "Uttāresvara Grant of Kakatiya Rudramba, Saka 1211." *Ep. I*, XXXVIII (II), 1971, 76—93.

1166. RANA, S. S. "King Candra of Meharauli iron Pillar Inscription" *JGJRI*, XXVI (1—3), 1970, 669—675.

Establishes the identity of Candra of MIPI with Chandra Gupta II.

1167. RAO, M. Rana (Comp. Ed.), *Inscriptions of Andhra Pradesh*, Vol. II, Tirupati, 1968, 35.00.

Rev : *JIH*, XLIX, 1971, 352—63.

1168. RATH, A. K. "Further Light on Śrī Haṇṣadeva of the Pasupatinath Temple Inscription." *VIJ*, IX (1), 1971, 125—129.

1169. RAY, S. C. *Numismatic Evidence of a New Monarch of the Gupta Period*. *JNSI*, XXXII (I), 1970, 35—39.

1170. RHYS DAVIDS, T.W. "The Dondra Inscription", *IA*, I, 1971, 329.

1171. RICE, LEWIS. "Nagamagala copper plate Inscription" *IA*, II, 1971, Rep., 155—161.

1172. RICE, LEWIS. "Jain Inscriptions at Sravana Belgola". *IA*, II, 1971, 265—66, 322—24.

1173. RODE, V. P. *Catalogue of Coins in the Central Museum, Nagpur. Coins of the Mughal Emperors*, Part 1. Bombay, Directorate of Archives and Archacology, 1969, 360, 24 pls.

1174. ROTHERMUND, Dietmar. "The Monetary Policy of British Imperialism". *IESHR*, VII (1), 1970, 91—107.

1175. SADHU RAM. "Ayodhyā stone-Inscription of Dhana-deva". *JGJKSV*, XXVII (1—2), 1971, 95—99.

Three characteristics—(1) shortening of the verticles, except in the case of 'la' (2) the tendency towards using top-marks, (3) the thickening of the tops which is the inchoative stage of the later nail-headed variety. The inscription serves as a key to the understanding of the gradual course of evolution of the Indian alphabet.

1176. SADHU RAM. "Pehowā Praśasti of Mahendrapāla". *JHS*, (1), 1969, 16—25.

Composed in Skt. verse, Nagri script with ornamental mātrās; building of a triple temple of Viṣṇu by three brothers; A. D. 895.

1177. SADHU RAM. "Gwalior Inscription of the Gurjara-Pratihāra King Bhoja. (A Revised study)" *JGJRI*, XXVI (1—3), 1970, 591—616.

1178. SAHAI, Sachchidanand. "Medium of Exchange in Ancient Cambodia—A Study in the Contemporary Economic life. (600—800 A. D.)" *JNSI*, XXXIII (1), 1971, 90—104.

1179. SANKARANARAYANAN, S. "Ṛṣika and Ākara". *JAIH*, IV (1—2), 1970, 158—65.

1180. SARKAR, H. "Some Early Inscriptions in the Amarāvati Museum". *JAIH*, IV (1—2), 1970—71, 1—13.

1181. SARKAR, H. "The weight Standards of Silver Punch-Marked Coins". *JNSI*, XXXII (pt I), 1970, 1—13.

1182. SARMA, I. Karthikeya. "Ābhīra Vasuṣeṇa's Inscription at Nāgārjunakonda". *Indica*, 7 (1), 1970, 1—18.

1183. SASTRI, K. A. Nilakantha. "A New Pāṇḍya Copper Plate". *PICO* III (2), 1970, 724—27.

Throws light on the chronology of the Pāṇḍyas of the ninth and early tenth centuries A. D. and their relations with the contemporary Pallavas and cholas.

1184. SASTRY, S. Anand. "New light on Rānā Kumbhā's Prasastis". *JOI*, XIX, (4), 1970, 428—39.

1185. SCHLIN GLOFF, D. "Stamp Seal of a Buddhist Monastery". *JNSI*, XXXI, (1), 1969, 69—70 pls 7—8.

Describes a rock crystal seal of the Kushān period.

1186. SCHNEIDER, U. "Zum Stammbaum Der Grossen Felseninschriften Aśokas". *Indologentagung*, Wiesbaden, 1971, 224—237.

1187. SELLE, Johannes. "A Silver Tankah of Nusrat Shah". *JNSI*, XXXI, (1), 1969, 76—78 8 pls.

Nusrat Shah ruled 797—800 H./A. D. 1387—1390 and was among the last of the Tughlaqs.

1188. SETHI, R. K. "Coins of the Makarāi, State". *JNSI*, XXXI, (1), 69, 81—8 pls.

Describes two Coins of the Makarāi State of Central India.

1189. SETHI, R. K. A "Copper Seal of the Gupta Period". *JNSI*, XXXI, (1), 1969, 74—75, 8 pls.

1190. SETHI, R. K. "Soter Megasthenes. The Unknown Kushāna King". *INC*, VII, 1969, 56—58.

1191. SETHI, R. K. "Earliest known Coin of Shahjahan Minted During the Reign of Jahangir". *INC*, VII, 69, 73—75,

The Coin commemorates the conferring of the title Shahjahan on Jahangir's son because of his military success in Deccan in the same year.

1192. SETHI, R. K. "Counter-Struck Vithoba Coin of Aurangzeb—an Explanation". *JNSI*, 33, (1), 1971, 137—138.

1193. SETHI, R. K. "A Unique Coin (?), of Shah Alam II—A Reconsideration". *JNSI*, 33 (1), 1971, 138—139.

1194. SHARMA, R. C. "A New Inscription From Mathura". *JOI*, XXI (1—2) 1971, 103—106, fig. 1.

About a red sand stone horizontal slab measuring 93—23 cms., flanked by two auspicious symbols Mangalghat and Swastik, consisting of two lines (Museum No. 71.8), assigned to early Kusāna period C. 1st century A. D. ; mentions several new names e. g. Gotiputra and *Kotsi-putra*.

1195. SHARMA, Rajkumar Lal. "Aspects of Feudalism in the Kalachuri Inscriptions". *PICO*, III (2), 1970, 758—66.

A study of the inscriptions belonging to the various branches of the Kalachuri dynasty, throwing light on the feudal system in the post-Harsha period of ancient India.

1196. SHARMA, Ram. "Two Paramara Inscriptions from Malwa." *Ep. I*, XXXVIII, (1), 1970, 33—36.

The first is the Pathāri inscription referring to the reign of the king Jayasimhadeva in Skt. language. The second is engraved on the left pillar of the east porch in the temple of Nīlakanthesvara at Udaipur (M. P.). It mentions Maharajadhiraj Jayasimgh who is considered as the third ruler of the Paramāra dynasty of Malwa. The inscription points to the affluent state of affairs in Malwa under Jayasimha III in 1310 A. D. ; with text.

1197. SHASHIKANT. *The Hāthīgumphā Inscription of Kharavela and the Bhabru Edict of Asoka—A critical study*. Delhi, Prints India, Mori Gate, 1971, 16—111, —18 pls. 2 maps, 30-00.

Rev : *VIJ*, X (1—2) 1972, 183—84.

With the Hindi version of the epigraphs, detailed Bibliography, palaeographic chart, 18 pls, 2 maps.

1198. SHASTRI, Ajay Mitra. "An Interesting cast copper coin From Vidarbha". *JNSI*, 33 (1), 1971, 112—114.

1199. SHASTRI, Ajaya Mitra. "Some Observations on the Hisse-Borala Inscription of Vākāṭaka Devasena", *JGJRI*, XXVI (1—3), 1970, 617—28.

1200. SHARMA, G. B. "A seal and sealing from Ludhiana District". *JNSI*, XXNI (1), 1969, 75—76—2—3 pls.

Discusses a rare oval copper seal of Sri Somagupta and a terracotta sealing found at Sanghol.

1201. SHASTRI, H. G. "Magodi Plates of Suvarnavarsa Karkaraja". *JOI*, XX (3), 1971, 271—279.

The plates, three in number, brought from Magodi 7 km. NW of Dehgam in Ahmedabad District, contain two holes each near one longer side, but the rings for fastening together, are missing. The pls. measure 27.5—21.00 cm. each and weigh 3 kg. 450 gm. in all. These record a complete grant of land. Plate A. bears 20 lines, Pl. B 19 and 23 lines on its two sides respectively, Pl C. bears 28 lines. It commences with the symbol Om and the benedictory verse invoking Hari and Hara. The donor is king Suvarnavarsa Karkarāja, the son and successor of Indraraj. It contains the eulogy of Govindaraja I, Karkaraja I, Dantidurgaraja, Krishnaraja, Govindaraja II, etc.

The recipient of the grant was a Brahmana—named Bhatta Nennasya—a resident of Kāncī belonging to Kāṇva Gotra.

1202. SHASTRI, H. G. "Tarasādi Plates of Amoghavaras I." *JOI*, XX (2), 1970, 155—62,

About the three copper plates measuring 31.5—22.0 cms, excavated at Tarasādī, Gujarat State, bearing the symbol of seated Garuda, holding serpents in both the hands; the plates bear lines 17, 20 and 23 respectively; western script used in the Rāṣṭrakūṭa records of the ninth century; the eulogistic verses refer to Govindarāja I, Karkarāja I, Indrarāja I, Dantidurgarāja, Krishnarāja I, Govindarāja II and III, Dhruvarāja and Sharva, the last being the *donor* of the grant; the grant issued by Amoghavarṣa was intended to provide for the rites of bali, caru, Vaiṣṇvadeva, agnihotra, atithi and five mahāyajñas.

1203. SHRE SHTHA, B. N. "Coinage of Yoganarendra Malla to Indra Malla of Patan". *JNSI*, 33 (2), 1971, 93—113.

coin-types, list of coins.

1204. SINGH, J. P. "A religious study of the Indo-Greek Coins." *JNSI*, XXXIII 33 (2), 1971, 8—24.

The coins of Indo-Greek betray their firm belief in the Greek traditions and duties. Certain important Greek personages were either attracted towards Indian religions or adopted them for political reasons.

1205. SINGH, Om Prakash, "Obverse Device of Horseman lion slayer Type, of Prakāśāditya's Coins". *JNSI*. XXXIII (1), 1971, 122—125,

1206. SINGH, Sarjug Prasad. "Inscriptions on Terracotta Balls and a clay seal". *JAIH*, III (1—2) 1969—70, 17—22, pls. 2 figs. 6.

1207. SINGH, S. P. "Discovery of Sri-vigraha coins in Bihar". *JAIH*, III (1—2), 1969—'70; 285—286.

A seminar at CAS

1208. SINGH, Sarjug Prasad. "The Sonapur Hoard of Ancient Indian coins." *JAIH*, III (1—2), 1969—'70, 256—257.

A seminar at the Centre of Advanced Study.

1209. SINGH, Sarjug Prasad. "An Inscribed stone from Sonapur." *JAIH*. III (1—2), 1969—'70, 269—270.

A seminar at CAS.

Reddish in colour ; measure 4"—3"&8" ; figures of a donkey and a pair of Nāga; inscription *Ubhavaśa* in Brāhmī lipi ; shows prevalance of serpent cult in ancient Bihar; belongs to 3rd century B. C.

1210. SINGH, S. P. "A Note on Śrī-Vigraha Coins from Bihar". *JNSI*, XXXIII (2), 1971, 73—77.

Holds that Some of the Śrīvigraha type coins are a close copy of the of the Śrī madādivārāha drama of Bhoja I, and not far removed in date while there are a number of coins of this series which may be assigned to a much later date on palaeological grounds.

1211. SIRCAR, D. C. *Studies in Indian Coins*. Delhi, Motilal, 1968, XII, 405, Rs. 60.00.

Rev : *JAOS*, 91 (4), 1971, 549 ; *JRAS*, (2). 1970, 226—27.

Numismatic studies in India ; Śatamāna and Śāṇa ; Kauṭilya and Buddhaghoṣa on coins; silver coins of Vasiṣṭhīputra Sātakarṇi ; coins of Mahisa kings ; coins of Semi-independent rulers ; date of Isvaradatta's coins ; Peṭlūripālem Hoard ; Tribal coins, coins of Kumaragupta I, Harigupta and Rāmagupta ; coin of Muhammad-Bin Sām and Prithviraj, coins of Kakatiya Pratap Rudra I ; Gajapati Pagoda, Ganga-Fanam and Rāma-taṅka ; coins of Bhairava Singh ; Maratha Mint under the Peshwas ; cowrie-shell ; Rupee and Pice. Appendices.

1212. SIRCAR, D. C. "A Note on the Hoards of Early Indian Coins". *JNSI*, XXXIII (1), 1971, 119—120.

1213. SIRCAR, D. C. "Paramadaivata". *PICO*, III (2), 1970, 786—88.

The meaning of the rare epithet *Paramadaivata* found in the copper-plate grants of the Gupta age, discovered in Razshahi and Dinajpur districts ; the attribute used for

the Gupta monarchs—Kumargupta] I (55 A. D.) and Budhagupta (477—94) A. D., as a royal epithet means “a great devotee of the gods in general or of one of the great gods”.

1214. SIRCAR, D. C. “New Delhi Inscription of Asoka” *Ep.I*, XXXVIII (1), 1970, 1—4.

The present Asokan inscription, found at New Delhi, was meant for the people of the ancient Indraprastha, located near Delhi which was one of the flourishing cities during the Maurya age. It is written in Early Brāhmi script, in Pkt. language; akṣaras are not of uniform size; mentions Jambū-dvīpa, which indicates the Maurya kingdom; Gives text with tr. in English.

1215. SIRCAR, D. C. *Date of the Mankuwar Buddha Image Inscription of the time of Kumaragupta I*, *JAIH*, III (1—2), 1969—’70, 133—137.

A note.

1216. SIRCAR, D. C. “Andhan Fragmentary Inscription of Caṣṭana, year 11.” *JIH* 48 (2), 1970. 253—267.

1217. SIRCAR, D. C. “National Museum Image Inscription of the time of Mahīpāla” *JAIH*, III (1—2), 1969—’70, 280.

A note in a seminar at CAS.

1218. SIRCAR, D. C. *Cleveland Museum Image Inscription of year 313* *JAIH*, III (1—2), 1969—70, 280.

A note in the seminar at CAS

1219. SIRCAR, D. C. “Vidiṣā Jain Image Inscription of the time of Rāmagupta” *JAIH*, III (1—2). 1969—’70, 145—151.

A note.

1220. SIRCAR, D. C. “Alleged Inscription of kharavela,” *JAIH*, III (1—2), 1969—’70, 275,

A seminar at CAS

Inscription found at Guntupally in the west Godavari District, published in the Andhra Pradesh Archaeological series, ascribed to the Kalinga king Khāravela; points to

Mahāmeghavāhana rule in the Godavari region long after Khāravela (1st century B. C.).

1221. SIRCAR, D. C. Text and Translation of Some Chandra Inscription from East Bengal. *JAIH*, III (1—2), 1969—'70, 275.

A seminar at CAS

1222. SIRCAR, D. C. "*Nigama and Śreṇī*" *JAIH*, III (1—2), 1969—'70, 277-278.

A seminar at CAS.

The institution called Adhikaraṇa in the records like Damodarpur plates is same as the nigama-sabhā mentioned in a Nāsika inscription of 120 A. D.; exercises some sort of Jurisdiction over the śreṇīs or guilds; *nigama* later meant the mercantile population or corporation of a town.

1223. SIRCAR, D. C. "Rāmagupta of the Vidiśā Inscriptions" *JAIH*, III (1—2), 1969—'70, 286.

A seminar at CAS

1224. SIRCAR, D. C. "Some Epigraphic and Manuscript Records". *JAIH*, III (1—2), 1969—'70 30—49.

A criticism of paper entitled *the Guntupally Brāhmī Inscription of Kheravel* by Dr. R. Subrahmanyam. Pub. by Govt. of Andhra Pradesh. Hyderabad, 1968, Epigraphical series No. 3.

1225. SIRCAR, D. C. "Nihilapati Nihelapati" *JAIH*, III (1—2), 1969—'70, 137—141.

Nihilapati Kuśalaprakāśa is mentioned as the executor or Dātaka in a copper-plate grant issued by Mahāsāmanta Mahārāja Samudrasena in the 7th century A. D. Often Pkt. words were adopted in Skt. inscriptions. *Nihilapati* means *nīlīpati* or *nīlapati*—i. e. an officer in charge of indigo or indigo factories. Skt. *nīla* is *nihela* in Pkt. meaning "dyed with indigo".

1226. SIRCAR, D. C. "Indological Notes". *JAIH*, IV (1—2), 1970—71, 181—200.

1227. SIRCAR, D. C. "Introduction to Indian Epigraphy and Palaeography", *JAIH*, IV (1—2), 1970—71, 72—136.

1228. SOHONI, S. V. "Indo-Ceylonese Numismatic collaboration". *INC*, VII, 1969, 69—72.

1229. SOHONI, S. V. "Two Lion-slayer coin Types of Kumāragupta I". *INC*, VII, 1969, 59—62.

1230. SOHONI, S. V. "City Goddess Pushkalavati". *INC*, I, 169, 83—85.

Discusses the identity of the goddess depicted on a gold coin in the British Museum. The goddess holds a lotus and not a club.

1231. SOHONI, S. V. "The Elephant Rider Coin Type of Kumāragupta I" *INC*, VII, 1969, 63—66.

1232. SOMANI, Ramvallabha. "Pokaraṇa ka do śilālekha" *ŚP*, XXII (2), 1971, 67—69.

Belongs to (1) Parmar ruler Ghinghaka (V. S. 1070), and (2) Guhila rulers (V. S. 1070).

1233. SOMANI, Ramvallabha. "Chittaur durga ke aprakāśita Jaina lekha". *ŚP*, XXI (3), 1970, 56—58.

1234. SRIVASTAVA, Baliram. "Weights and Measures in the Amarakosha." *JNSI*, 33 (2), 1971, 118—119.

1235. SRINIVASAN, C. R. "Five Chera Inscriptions from the Kongu Country." *Ep.I.*, XXXVIII (1), 1970, 37—42.

1236. SRINIVASAN, P. R. "A Charter of Kulika Viraprachandadeva." *Ep.I.*, XXXVIII (II), 1971, 63—65.

The present copper-plate inscription is dated in the 1st year of the reign of the chief named Viraprachandadeva belonging to Kulika-varṇśa and records the grant made by him of the village Vajapāṭṭi included in Gokarṇa-Vishaya. The donee was the Brahmin Bhataputra Ugranandi.

With photo and text.

1237. SRINIVASAN, P. R. "Mathurā Pillar Inscription of the Gupta year 61". *JAIH*, III (1—2), 1969—'70, 113—122.

Examination of the facsimile of the record.

1238. SRINIVASAN, P. R. "Note on Eraṇ Stone-Pillar inscription of Śrīvikram". *JOI*, XX (1), 1970, 51—55.

Proves that Eraṇ inscription belonged to the time of Candragupta II. The inscription is deposited in the Indian Museum, Calcutta and was edited by Fleet in the *corpus Inscriptionum Indicarum*, Vol. III, p. 18—21, with a reproduction.

1239. SURI, C. L. "Varada Inscription of Chahamana Samantasimha, Vikrama 1347." *Ep.L.*, XXXVIII (1), 1970, 43—45.

With text and photo.

1240. TANDON, R. C. "A Commemorative Śuṅga sealing from Kauśāmbī". *JNSI*, XXXIII (1), 1971, 29—52.

1241. THAPLYAL, Kiran Kumar. "Imperial Gupta Seals. A Review", *JNSI*, XXXIII (1), 1971, 49—60.

1242. TRIPATHI, L. K. "Coins as Source of Economic History." *JNSI*, XXXIII (1), 1971, 1—14.

1243. TUCCI, Giuseppe. "Preliminary Account of an Inscription from North-Western Pakistan". *EW*, XX (1—2), 1970, 103—104, with photo and transcription.

The inscription contains the names of some kings and a date. It begins with an invocation to Ganesh, followed by the date *samvat 120*, etc. Its purpose is to commemorate the foundation of a Maṭha, located in Marmalika, by Ratnamaṇjarī, daughter of a certain Danuma, bearing the title of *Mahārājadhīrāja-kirātapakṣābhimukha*. It is inscribed in poor Skt., perhaps belongs to 8th-9th cent.

1244. UPADHYAYA, Vasudeva. *A study of Ancient Indian Inscriptions*, Patana, Prajñā Prakashana, 1970, Rep., 225 Rs. 12.00.

1245. VACEK, Jaroslav. "The Problem of the Indus Script", *Ar Or.*, 38, 1970, 198—212.

1246. VANAJA, B. "A gold coin of Śrī Varaguna". *JNSI*, XXXII (1), 1970, 05—86.

1247. VARMA, Ishvaranand. "Abhilekhō ke liye sandarbha sādhanā". *IAr.*, 20 (1) 1971, 51—54.

1248. VARMA, Rama. "First prince of Travankor Inscription in the Pagodas of Tirukurangudi in Tinneveli and of Suchindram in S. Travankor". *IA*. II. 1971, Rep., 360.

1249. VERMA, T. P. "Chandragupta-Kumāradevī Coin Type", *JNSI*, XXXIII (1), 1971, 44—48.

1250. VERMA, T. P. *The Palaeography of Brahmi Script in north India* (from (236 B. C. to C200 A. D.). Varanasi, Siddhartha Prakashan, 1971, 10, 137, 71, 6.

1251. VERMA T. P. "A study on Manufacturing of coins in Ancient India as Revealed from the Arthaśāstra". *JNSI*, XXXIII (2), 1971, 25—36.

There were three systems of manufacturing coins prevalent in ancient India—(1) Punching system (2) casting system (3) die-striking system. The first one is the earliest technique employed in the ancient India.

1252. WAKANKAR, V. S. "Coins from Kayatha." *INC*, VII, 1969, 83—86.

Coins excavated near Ujjain include punch-marked and cast coins of the ancient period and coins of the Malwa Sultans and of the Mughals.

1253. WAKANKAR, V. S. "A New King Ujjain". *INC*, VII, 1969, 67—68.

Describes two coins from Ujjain—one bearing an arrowed wheel, fish in a pond, a tree on a hill with the legend (*Rathi Madano*). The other coin, instead of a tree on the hill, depicts a tree-in-railing and the legend (*Savitasa*). The reverse has the Ujjain symbol.

1254. WHITEHEAD, R. B. *Indo-Greek Coins*. Varanasi, Indic Academy, 1971. rep., XII, 217. illus., 45.00.

A Catalogue of coins in the Punjab Museum, Lahore.

1255. WHITEHEAD; R. B. *Indo-Greek Numismatics*, (Excerpts from Issues of the Numismatic Chronicle, 1923—1950). Chicago, Argonaut, 1970, 144.

GEOGRAPHY

1256. AGRAWAL, Kanhaiyalal. "Karuṣa kṛ aitiḥāsika bhūgol." *BAIHA*, XI, 1968, 107—117.

Location of Karuṣa janapada according to literary sources.

1257. BOROOAH, Anundoram. *Ancient Geography of Assam*. Gauhati, Pub., Board, 1971, 107. Rs. 20.00.

1258. BOSE, Babu Rasabihari. "Mandara Hill." *IA*, I, 1972, 46—51.

For "Col. Francklin's Account of Mandara Hill" see pp. 51—54.

Mandara hill—situated in the midst of a large plain near Bausi, is important for mythological point of view,

and is even mentioned in the accounts of the famous deluge episode.

1259. BRADLEY, A. M. "On the Identification of various places in the kingdom of Magadha visited by the Pilgrim Chi-Fah-Hian (A. D. 400-415)." *IA*, I, 1971, Rep., 18—21, 69—74, 106—110.

1260. CHAKRAVARTY, Chuni Lal. "The Meru." *JAIH*, III (1-2), 1969—1970, 123—129.

Meru-parvata as the nucleus of the Purāṇic conception of the mountain system embraces the plateau of Western Tibet between the Kailāsa in the east and the Muztagh range on the West and between the Himavat on the South and the Kuenlun range on the north.

1261. DAS, Nobin Chandra. *Note on the Ancient Geography of Asia : Compiled from Vālmiki Rāmāyaṇa*. Varanasi, Bharat Bharati, 1971, 104, Rs. 15.00.

First pub. in 1896.

1262. DEY, Nundo Lal. *The Geographical Dictionary of Ancient and Medieval India*. Munshiram, 1971, 278, map. 70.00.

About the identification and exact location of Ancient and modern place-names of importance in the history of India ; analyses the changes and mutilations of original place-names which are governed by the rules of Prakrit grammar.

1263. KANWAR, H. I. S. "Geography of the Taj." *IAC*, XX (1), 1971, 36—46.

Gives the details of the site and the architecture of Taj-Mahal.

1264. KARMALKAR, Vinayakrao. "Ancient Dwarka And its Location." *PICO*, III (2), 1970, pp. 668—671.

Kuśasthālī or Dvārāvātī was in precincts of Raivataka

mountain. Fortress was on the mountain top. The present day Girnar mountain is old Raivatak. After Kathiawar was colonised in the 12th century the Vaiṣṇavas could not trace out ancient Dwārkā because there was then Girinagara at the fort of Girnar. Hence a myth or story was created that ancient Dwārkā of the Mahābhārata period was inundated by sea.

1265. LALMAN. "Discovery of Ancient Chhandigarh." *VIJ*, IX (2), 1971, 368—373.

The excavation in sector 17 near the Central State Library, consists of the sherds, bones, red ware pottery (dishes-on-stand, dishes, bowls, beakers, water jars, large storage jars, cooking jars etc.), toy cart wheel, carnelian beads, ornaments, nine skeletons duly provided with the grave goods (earthen ware, ornaments, terracotta toy cart wheel) of the Harappan Culture.

1266. MANDALIK, Shantilal. "Mandava—eka prācīna Jainatīrtha." *Śramaṇa*, XXI (7), 1970, 24—30.

1267. MISRA, R. P. *Medieval Geography of India*. New Delhi, *NBT*, 1970, 205. 10.50.

1268. MUKHERJEE, B. N. *A Habitat of the Parodai* (—Paradas). *JAS*, X (1-4), 1970, 83.

MBh. II, 47, 9-10 refers to Pāradas as "living near the sea and on the other side of the Sindhu." Ptolemy VI, 21, 4 also places Paradene in Gedrosia (in Baluchistan). Hence it appears that one of the habitats of the Pārada people was once in Baluchistan.

1269. MUKHERJEE, B. N. *Ptolemy's Emporion*. *JAS*, X (1-4), 1970, 86.

Many towns on or near the sea-coast of East Africa, Arabia, India and S. E. Asia are named by—Ptolemy as *emporion*. The word in question is used in a restricted

sense and denotes "an oriental market town, lying on or near the sea-coast and beyond the imperial frontiers of Rome." It is "in agreement with the discovery of a Roman trading station near Pondicherry, identifiable with *Podouke emporion* of Ptolemy."

1270. MUNI, Mahendra Kumar. "Pāvā Kahā ? Gaigā ke dakṣiṇa yā uttara mē ?" *Śramaṇa*, XXI (11), 1970, 23—24.

1271. NATH, S. "An Identification of Makhakṣetra of Vālmiki's Ramāyaṇa. *JOI*, XX (1), 33—35.

Makhabhūmi mentioned by Vālmiki, is traditionally associated with the *putreṣṭi* sacrifice of Daśaratha. *Makhabhūmi* is the present Makhauṇā in the Basti district (U. P.). The site served the purpose of ancient traditional *yajñabhūmi* from the later Vedic period onwards. The *Mahābhārata* and *Purāṇas* are well acquainted with the site.

1272. NATIONAL GEOGRAPHICAL SOCIETY OF INDIA. *India : A Regional Geography*. 1971, XX, 992 P. illus. maps. Rs. 125.00.

1273. PANDEYA, Ramji. "Prācīna Bhāratīya bhūgola Vidyā." *Prajñā*, XVII (1), 1971, 155—169.

1274. PANDE, SHYAMA NARAIN. "Identification of the ancient land of uttarakuru." *JGJRI*, 1970.

1275. PANIKKAR, K. M. *Geographical factors in Indian History, See History*.

1276. PHOGAT, Silak Ram. "A Note on the Old Course of the Yamuna." *JHS*, III (1), 1971, 9—10.

1277. PRASAD, Ram Chandra. *Early Travellers in India. A Study in the Travel literature of the Elizabethan and Jacobean periods with particular reference to India*. Patna Univ., 1965, 392.

Rev : *WZKSAIPh*, XIV, 1970, 221—222.

1278. ROWLAND, JOHN. "Mount Abu." *IA*, II, 1971, Rep., 249

1279. RAMSAY, W. "The hill of Sapta Śūga." *IA*, II, 1971, 161 Rep., 161.

1280. SANKALIA, H. D. "Dwarka in Literatures and Archaeology." *ŚPP*, XI (2), 1971, 14—30.

"The Dwarka, described in such a great detail as a second tīrtha by the *Harivaṃśa* probably came into existence after the second submergence in the sea of two earlier Dvārakās ; because it gives very minute description of so many temples and this could have been possible only by a writer who had probably visited Dvārakā and seen the temples. But the writer was quite sure that Dvārakā which he was describing was twice submerged into the sea and therefore the earlier Dvārakā he thought, belonged to Śrī Krishna. Of course, of this we have no positive evidence excepting the fact that it is possible to say that the earliest Dvārakā was founded, at least in the 1st-2nd century B. C.—A. D."

1281. SANKARANARAYANAN, S. "Ākara" and "Ariake." *ABORI*, LII (1-4), 1971, 221—224.

1282. SIRCAR, D.C. "Indian Influence on the Geographical Names of South-East Asia." *Vivekananda Vol.*, 1970, 41—46.

1283. SIRCAR, Dinesh Chandra. *Studies in the geography of Ancient and Medieval India* (Ed. 2). Delhi, Motilal, 1971, 400. 45.00.

Ghagravarti kṣetra, Catur-dvīpa and Sapta-dvīpa, Purāṇic list of peoples, rivers, account of 56 countries, Gauḍa, Vaṅga and Vaṅgāla, Prāgjyotiṣa, Odisha, Daśārṇa, Aśmaka, Kāmboja, Pāncāla, Mālava, Ganga, etc.

1284. SIRCAR, D.C. *Bhakti Cult and Ancient Indian Geography*. Calcutta, University of Calcutta. 1970 p. 228, Rs. 12.50.

Part I—The Bhakti Cult. Part II—Ancient Indian Geography, Index.

1285. SUKUL, Kuber Nath. "Original Sites of some Important Temples of Varanasi." *JGJRI*, XXVI (1-3), 1970, 771—724.

Throws light on the original sites of the temples of Viśveśvara, Kālabhairava, Vireśvar, Kedāreśvara etc.

1286. TAWNEY, C.H. (Tr.) "The Pilgrimage to Satrunjaya and other holy places. Prabandhacintāmaṇi." *JJ*, V (4), 1971. 231—235.

1287. TOGAN, Z. V. *The Topography of Balkh Down to the Middle of the Seventeenth century.* *CAJ*, XIV, 1970, 277—288.

1288. VYASA, Suryanarayan, "Rāmāyaṇa kī Laṅkā." *VJ*, XX (1-2), 1971, 101—105.

1289. WESTMACOTTE, VESEY. "Old Roads and sites in Bengal." *IA*, III, 1971, Rep., 123.

1290. YULE, H. *The Geography of Ibn Batuta's Travels—his voyage to China.* *IA*, III, 1971, Rep., 242.

1291. YULE, H. "The Geography of Ibn Batuta's Indian Travels." *IA*, III, 1971, Rep., 114. 209.

II. THE ARTS

ARCHITECTURE, SCULPTURE AND PAINTINGS

1. AALL, Ingrid. *The Conflict of Tradition and Change in the work and Public Image of the Bengali Artist Abanindranath Tagore : A Study of the Dialogue between Traditionalism and Modernity.* Chicago, 1971, 372.

2. AALL, Ingrid. "The Ajanta Murals : A Modern Perspective on Form and Content." *PICO*, III (2), 1970, 525—528.

Buddhism is the soul and body of the Ajanta paintings. Their style may be called *Ajantaism*—born from the realisation of the truth by the artists through their inner eye.

3. AGARWAL, O. P. "Care and Conservation of Mural paintings." *SJM*, I-II, 1970-1971, 71—89.

4. AGRAWALA, PRITHVI KUMAR. "Identification of the So-called Nāgī Figures as Goddess Saṣṭhi." *EW*, XXI (3-4), 1971, 325—29.

5. AGRAWALA, R. G. "Mātrkā Reliefs in Early Indian Art." *EW*, XXI (1-2), 1971, 79—89.

Mātrkā (divine mothers).

The Kuṣāṇa reliefs from Mathurā groups under the following heads—

1. Seven females, Standing Together. 2. Females Seated side by side. 3. Skanda and Saṣṭhi. 4. Skanda and Śakti (Rock-cut Statues at Paṭhārī, Rock-cut Reliefs near Deogarh). 5. Mātrkas from Besnagar.

6. AGRAWALA, R. G. "Origin of Pallava Art : The Undavalli Caves." *EW*, XX (1-2), 1970, 108—119.

7. AGRAWAL, R. G. "Osiyā kī Yoganārāyaṇa Pratima." *ŚP*, XXII (2), 1971, 66.

Beautiful example of ancient Rajasthani Art.

8. AGRAWALA, R. C. "More Sculptures from the National Museum, New Delhi." *EW*, XX (3), 1970, 351—355, figs 11.

Describes a few early-mediaeval and mediaeval artistic stone reliefs of Yakṣa, Agni, Gaṅgā-Yamunā on Door-Jambs, Gaṇapati-Lakṣmī-Kubera, Ardhanārīśvara Śiva, Gaṇapati, Mahiṣamardīnī.

9. AGRAWALA, R. C. "Newly Discovered Pañca-Gaṇeśa From Jaipur, Rajasthan." *JOI*, XXI (1-2), 107. pls 2.

10. AGRAWAL, R. C. "Rājasthān kī Mūrtikalā Mē Pañcha - Gaṇeśa Evarṇ Anya Upalabdhīyā." *ŚP*, XXII 3, (1971) 20 27, 69—71.

11. AGRAWAL, R. C. "Hari-Hara in the National Museum, New Delhi." *EW*, XX (3), 1970, 348—355, figs 7.

The antiquity of the Hari-Hara motif can be traced back to the beginning of Christian Era. This motif developed during the Gupta period. With a single head, having matted locks of Śiva on one side of the head and the crown of Viṣṇu on the other half.

Describes the iconographic traits of the stone statues of Hari-Hara, preserved in National Museum, New Delhi, No. 63.995 ; No. L. 672 ; No. 61.484 ; No. 66.108.

12. AGRAWAL, R. C. "Mother and Child Sculptures from Śāmalāji and Rajasthan." *MUB*, XXIII 1971, 101—117. figs 17.

13. AGRAWAL, VASUDEVA SHARAN. "Yakshes and Nagas." *E. Anthro*, 24 (1), 1971, 1—6.

14. AHIR, D. C. "Temples of Kanum, the Pride of Himachal Pradesh." *Mahābodhi*, 79 (12), 1971, 442—43.

Describes the architecture, wall paintings and literary treasures of Buddhist temples.

15. ANAND, Krishna. *Early Mughal Painting*. New Delhi, Lalit kala Akademi, 1971, 4, 5 Col. plates. 12.00.

16. ANAND, Krishna. "An Illustrated Hamza Namah Manuscript in Tubingen." *PICO*, III (2), 1970, 534—536.

Throws light on the nature of pre-Mughal painting in North India and also on the problem of the origin of the Rajput Court art.

17. ANAND, Mulk Raj. "The Great Wrestler—The Continuity under Maha-Malla." *Marg*, XXIII (4), 1970, 54—61.

18. ANAND, Mulk Raj. "Bhitargaon : Art and Architecture of Humanism." *Marg*, XXII (2), 1969, 2—23.

19. ANAND, Mulk Raj. "Himachal Heritage." *Marg*, XXIII (2), 1970, 1—48.

20. ANAND, Mulk Raj. "The Vision of the Rock and the Plastic Situation of the Panels." *Marg*, XXIII (3), 1970, 15—22.

21. ANAND, Mulk Raj. *The third eye ; a lecture on the appreciation of art*. Patiala, Punjab Univ., 1971. 2.50.

22. ANDHRE, S. K. *Bundi Painting*, New Delhi, Lalitkala Akademi, 1970, 1 Portfolio, 6 plates, Rs. 12.

23. ANKLESARIA, Soonu T. "Kushan Art in Bactria." *Prajñā*, 17 (1), 1971, 215—220.

24. APPASAMY, Jaya. *An Introduction to modern Indian Sculpture*. New Delhi, Indian Council for Cultural Relations, 1970, 40, 60 ills., 25.00.

25. APPASAMY, Jaya. "The Development of Modern Indian Art." *Bulletin*, IV (3), 1970, 32—38.

Distinction between traditional and modern Indian art ; traditional art as a kind of collective expression ; modern art as individualistic. The traditional art draws its theme from epics, myths and history, the modern art introduces new themes.

26. ARCHER, W. G. *Kalighat Paintings, Victoria and Albert Museum : A catalogue and introduction*. Her Majesty's Stationary Office, 1971, XIV—127. £ 3.50.

27. ASHER, Frederick M. *The Sixth—Through—Eighth-century Sculptures of Bihar*, Chicago, 1971; 254.

28. AUBOYER, J. "Sept Terres Cuites de Style Śunga/Kāṇva au Musée Guimet, Paris." *Indologentagung*, Wiesbaden, 1971, 88—98.

29. AUBOYER, Jeannine. "The Sword As Depicted in Ancient Indian Art." *PICO*, III (2) Ap 1970, 537—541.

30. AVASTHI, R. S. "Khajurāho kī Nirṛti Pratimāyē (Nirṛti Images from Khajuraho)." *PICO*, III (2), 1970, 542—545.

A study of Nirṛti mentioned in the RV.

31. BAJPAI K. D. "South-East Asian Sculpture as a Source of Ancient Indian Civilization." *Md. Bh.*, XVIII (18), 1970, 1—4.

32. BALASUBRAHMANYAM, S. R. *Early Chola Temples : Parantaka I to Rajaraja I*, A. D. 907—985 Bombay, Orient Longman, 1971, XXXII, 351, XV, 156 illus. map. Rs. 95.00.

33. BALASUBRAHMANYAM, S. R. "The Ratha Vimāna." *Raghavan Fel. Vol.*, 1971, 148—150.

34. BANDYOPADHYAY, Samaresh. "Note on a Hermaphrodite Figure on A Silver Plate." *JOI*, XXI (1-2), 1971, 99—102.

35. BANERJI, Adris. "Erotic Sculptures in Orissan Temples." *JAIH*, III (1-2); 1969-70, 130—132.

The Lakuliśa images of the Orissan temples prove Orissa as a stronghold of the Pāśupata cult. Kāpālikas or Kaulas—a sect of Lakuliśas, were associated with the cult of the Yogini's and later adopted obscene practices. Matsyendranāth, Kṛṣṇapāda and Śaṅkarācārya failed to retract the people from the esoteric worship, whose origin seems to be pre-Aryan. Its germs are traceable even in the Upanisads. When Vedic religion and culture, Buddhism and Jainism declined, these obscene practices influenced the people's psychology. This is the cause of the presence of erotic sculptures in the Orissan Temples.

36. BANERJI, Adris. "Indo-Afghan Terracotta." *PICO*, III (2), 1970, 552—555.

A study of pottery types.

37. BANERJI, Adris. "Rock Carvings of Bihar. A paper." *YBAS*, XII, 1970, 165—66.
38. BANERJEE, N. R. "Some Aspects of the Architecture of Nepal." *JOI*, XX (4), 1971, 418—430.
39. BANERJEE, P. and others. "Hindu Sculptures in Ancient Afghanistan." *Vivekananda Vol.*, 1970, 215—28.
40. BASAVARAO, M. "Identification of Sawankhalok Ceramic Wares in the Salar Jung Museum." *SJM*, III, 1971, 19—21.
41. BEACH, Milo Cleveland. *Painting at Bundi and Kota*, Harvard, 1969, 120—pls.
42. BEHERA, K. S. "Navagraha Architraves of Konarak Temple", *Bhāratī U.*, V (8), 1971, 25—35.
43. BHATI, Jagadish. "Rājapūta Evam Mogal Kalam; Ek Tulanātmaka Adhyayana," *ŚP*, 23 (4), 1971, 55—58.
44. BHATTACHARYA, A. K. "Jain Kalā mē Pratīka Tathā Pratīkavāda". *Anekānta*, XXII 1971, pp. 196—200.
45. BHATTACHARYA, Bholanath. *Krishna in traditional painting of Bengal*. Calcutta, Indian Pubs., 1971, 60 25.00.
46. BHATTACHARYA, Chhaya. "India—A Major Source of Central Asian Art". *Vivekananda Vol.*, 1970, 289—98.
47. BHATTACHARYA, R. K. "Storeyed Buildings in Ancient India" *JAIH*, III (1—2), 1969—'70, 256.

A seminar at the centre of Advanced study.

The existence of Multi-storeyed buildings for rich people and for educational purposes; cites *Viśvakarmavastuśāstra*, *Rāmāyaṇa*, *Mahābhārata*, *Mṛcchakaṭika* and *Kādambarī*. The tallest was of 16 storeys.

48. BHAVANANI, Enakshi. *Decorative Designs and Craftsmanship of India*. Bombay, Tarporewala, 1969, 109. 65.00.

Rev : *AP*, XLI (3), 143—44.

Deals in detail from the earliest to the present day, with the myriad decorative patterns found in various types of

architecture, woven fabrics, embroidery, ornamental textiles, carpets, jewellery and interior decoration.

49. BHAYAWALA, Anakchandra. "Technique Employed in the Baroda Museum For Popularising Astronomy". *MuB*, XXII, 1970. 153—156.

50. BHOOTALINGAM, Mathuram. *Movement in Stone*. New Delh, Somani Pubs., 90—38 pls. 18.00.

Rev : *JOR*, XXXVI, 1970, 64.

On 10 early Chola temples, their art and the effect these temples leave on the spectators. The temples are the Nageswara temple of Kumbakonam, Kuranganath temple of Srinivasanallur, Agastisvara temple of Kilaiyur etc.

51. BHOWMIC, Suhrid Kumar. "A Note on the Patuas of Bengal" *Folklore*, XII (7), 1971, 251—257.

Patua (from *pat* with suffix *na*), means professional artist earning his bread by icon-making; the non-Aryan origin of the *Patuas* or *Patidar*; three styles in Patua art—

- (1) Tribal style in the Santali pats.
- (2) Bengali or Hindu style (Kalighat Bazar painting).
- (3) Popular style of Patua-art influenced by Rajasthani art.

52. BHOWMIK, Swarna Kamal. "Restoration of a painted Scroll—A Technical study". *MuB*, XXII, 1970, 1—42. Figs 20.

Deals with the art of painting on cloth, in its historical and technical aspects.

53. BHOWMIK, Swarna Kamal "Investigations on an Unpublished Metal Image. *MuB*, 1969, 53—60.

Iconographical peculiarities, prove that the image is a rare metal sculpture belonging to the beginning of the Christian era and is a sample of Gandhara style depicting *Sakyamuni* engaged in Tap; the image is of

importance for the history of the evolution of metallic sculpture.

54. BHOWMIK, Swarna Kamal. "An Analysis of some copper ora samples from Ambaji, Banaskantha District of Gajarat". *MuB*, XXII, 1970, 145—151. Fig. 1.

55. BHOWMIK, Swarn Kamal. "Restoration of a Fragmentary Metallic image—A Technical study". *MuB*, XXII, 1970, 135—143. Figs 4.

56. BHOWMIK, Swarn Kamal. "Some Viṣṇu stone images, in the Watson Museum, Rajkot". *MuB*, XXIII, 1971, 89—99. Figs 6.

57. BHOWMIK, Swarna Kamal. "Restorariion of Oil Paintings by a Gold Method using Synthetic Materials". *MuB*, XXII, 1970, 117—13, figs 5.

Some recent innovations in the treatment of oil paintings; drawbacks of the hot treatment with wax resin; Varnish treatment of canvas painting, which have suffered from mechanical damages; advantages of the new method.

58. BHOWMIC, Swarna Kamal. "Deleterious Action of light in Museum and Protective Measures—A Preliminary Survey". *MuB*, XXII, 1970, 57—82, figs. 3.

59. BHOWMIK, Swarna Kamal. "Conservation of Copper Plate Grants in Possession of Baroda Museum—A Technical study". *MuB*, XXII, 1970, 85—115, figs, 166.

60. BHOWMIK, Swarna Kamal. "A Concise History of Conservation of Antiquities and works of Art." *MuB*, XXI, 1969, I—18.

61. BHOWMIK, S. K. "Documentation of museum objects by means of catalogue cards, (with special reference to metallic art pieces and paintings)". *MuB*, XXIII 1911, 119—125.

62. BHOWMIK, S. K. "Monuments of Archaeological importance in Saurashtra". *MuB*, XXIII, 1971, 73—83, figs. 2.

Gives a brief account of the important architectural monuments of Saurashtra, together with political history and the architectural background; Ancient monuments C. 4th cent. B. C. to 4th cent. A. D.; Pre-chalukyan monuments of the early Mediaeval Period (c. 500 A. D. to 1050 A. D.); Chalukyan Monuments of the late mediaeval period (C. 950 to 1300 A. D.); Mosques, palaces.

63. BHOWMIK, Swarna Kamal. "An Analysis of some ore samples from Rajasthan". *MuB*, 1969, 81—85,

A knowledge of the composition of different copper ores, found in the Rajasthan Copper belt, would be very useful for determining the probable sources of metals used in the making of ancient images of Western India.

64. BHOWMIK, Swarna Kamal. "Conservation of Indian Miniature Paintings in the Baroda Museum" *MuB*, XXI, 1969, 33—45 pls, 8.

65. BHOWMIK, Swarna Kamal. "Removal of superficial layers of Deposits from seven stone Sculptures called Saptamātṛkās, *MuB*, 1969, 47—52, figs 8.

66. BILLOREY, R. K. "The Yakṣa and Yakṣī Figures of the Mauryan Period". *JAIH*, III (1—2), 1969—'70; 274.

A seminar at CAS

67. BILLOREY, R. K. "Achaemenian Elements in Mauryan Court Art". *JAIH*, III (1—2), 1969—'70, 282.

A Seminar at CAS

"The Achaemenian influence was purely technical and quite insignificant. Mauryan polish was an indigenous development".

68. BILLOREY, R. K. "Character of Maurya Art" *JAIH*, III (1—2), 1969—'70. 284—285.

A Seminar at CAS

69. BISHT, A. S. "A Note on conservation of two Western

oil paintings in the Salar Jung Museum Collection". *SJM*, I—II, 1970—'71, 103—107.

Taken from *Śilpakathā* of Nandalal Bose ; Tr. by Shishir Kumar Ghosh.

70. BONER, Alice. "Economic and organizational Aspects of the Building operations of the Sun Temple at Koṇārka". *JESHO*, XIII, 1970, 257—272.

71. BONER, Alice. "New light on the construction of the Sun Temple at Konarak". *PICO*, III (2), 1970, 554—574.

Presents a new documentation in the form of a palm-leaf manuscript found in 1951 by Pt. Sadashiva Rath Sharma of Puri in the village Bangurigaon, near Koṇārka, containing a detailed discription of the measurements of every part of the whole temple, illustrated with fine drawings and diagrams and yantras ; gives some notes from another text called the *Padmakeśara Deul Karmaṅgi* describing the order of the ceremonies of worship carried out throughout the year ; the detailed account regarding the ground plan, wheel diagram, *Bhairava Yantra* from *Silpaprakāśa*, *Yoginī Yantra*, *Bhaṣkar bhadra maṇḍala*, the *Surya Pañcabja Yantra*, the *graha-abja maṇḍala*, *Mahāsūrya Yantra*, diagrams of *Śikhara* the *Kalaśa* and *padma* etc. ; shows that the temple was completely built up and consecrated and was not unfinished. The *Karmaṅgi* gives each and every detail of the *pūja* ceremonies, cause of the collapse of the temple.

72. BOSE, Nandalal, "The Nature of Art". *VQ*, XXXIV (1—4), 1971, 146—148.

73. BOSE, Nandalal. "Art in Education". *VQ*, XXXIV (1—4), 1971, 134—139.

Tr. by Shisir Kumar Ghosh taken from *Śilpakathā*, a collection of essays and talks on art by Nand Lal Bose.

74. BOSE, Nandalal. "Abstract Art" *VQ*, XXXIV (1—4), 1971, 107—108.

Reprinted from the *VQ*, I (3).

75. BOSE, Nandalal. "Notes on ornamental Art". *VQ*, XXXIV (1—4), 93—103.

Reprinted from the *VQ*, I (1—2).

76. BOSE, Nandalal. "Elemental Origin of Decorative Forms." *VQ*, XXXIV (1—4), 1971, 104—106.

Reprinted from the *VQ*, II (2).

77. BOSE, Nandalal. "The Use of Anatomy in Art." *VQ*, XXXIV (1—4), 1971, 149—153.

Tr. by Shishir Kumer Ghosh.

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101. DAS, Dipak Ranjan and others. "Tomb of Sarif Saiyad at Bansberia." *JASC*, XII (1-4), 1970, 152.

102. DAS, D. R. "A Terracotta Plaque from Chandraketu-garh." *JAIH*, III (1-2), 1969-1970, 260—261.

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The iconographic type belongs to Kuṣāṇa period ; exhibits aboriginal characteristics.

103. DAS, Dipak Ranjan and Bimalendu Kumar. "Vasudeva Temple At Baidyapur." *MBAS*, V (4), 1970, 5—7.

a communication.

104. DAS, Dipak Ranjan. "Vasudeva Temple in Baidyapur." *YBAS*, 1970, 112—116.

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discovery of a miniature Bronze head, perhaps of a Buddhist divinity Tārā from Rajbadidanga, belonging to C. 8th—9th century A. D.

106. DAS, S. R. "A Fragmentary Carved Stele From Murshidabad." *YBAS*, XII, 1970, 153—156.

The paper deals with a fragmentary sand stone stele bearing carved figures and motifs in low relief ; may be attributed to C. 7-8th century A. D.

107. DAS, S. R. "A Miniature Metal Image of Gaṇeśa." *YBAS*, XII, 1970, 141—144.

Throws light on a image of the elephant-headed God Gaṇeśa from stratified finds at Rajbadidanga (W. B.). Indicates the influence of Tantricism in later phase of Buddhism and also the religious synthesis created by the Buddhists.

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The paper studies three unrecorded stone images of Viṣṇu, two of which have been recently acquired by the Archaeology Dept. of the Univ. of Calcutta, from the village Amritakunda, Murshidabad district.

The recovery of a good number of Viṣṇu images from Rāḍha area points out to the revival of Brahmanism and particularly the worship of Viṣṇu, during the later part of the Pāla rule in Bengal.

109. DAS, S. R. "A Black Stone Image from Chirupī (Mursidabad, West Bengal)." *JAS*, X (1-4), 1970, 70—71.

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the image is of Mahiṣāsurmardinī and not of Kali as held by Layard.

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Stucco plastic modelling, related with the spread of the Mahāyāna Buddhism; widespread practice of building shrines and stūpas and the images of the Buddha; the decline of stucco art in Bengal after the 8th-9th century and rise of the terracotta art-production.

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112. DAS, S. R. "Discovery of a Unique Terracotta Mould." *TBAS* 1970, 122—125; *MBAS*, V (5), 1970, 5—6; *JASC*, XII (1-4), 1970, 133—34.

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A unique find from Rajabadidanga · (W. B.). the worship of *dharmachakra* was prevalent among certain Buddhist sects of the great Raktamṛtikā monastery.

116. DAS GUPTA, S. N. *Fundamentals of Indian Art*. Bombay, *BhVB*, 1971, 140, 2.50.

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118. DESAI, KALPANA, S. "Our Eloquent Sculptures." *BJ*, XVIII (6), 1971, 67—78, 24 figs.

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120. DEVAHUT, D. "Mauryan Art and the "Episode" theory." *ABORI*, LII (1-4), 1971, 161—173.

121. DEVKAR, V. L. "The Re-organisation of the Watson Museum, Rajkot." *MuB*, XXIII, 1971, 1—5. figs 4.

122. DEVKAR, V. L. "Some Paintings from Kutch in the Baroda Museum." *MuB*, XXIII, 1971, 85—88. 5 figs.

123. DEVKAR, V. L. "Two Swing Chains from Gujarat." *MuB*, XXIII, 1971, 7—10, figs 19.

124. DHAKY, M. A. "The Gandharva Figures from Osia and Jagat." *JOI*, XX (2), 1970, 143—47, 10 figs.

The figures from Osia represent the stepped-well, the ramanaka pavilion, pillar-bracket with gandharva-couples, playing lute and cymbals in pose of leisurely intimacy and drinking in amorous mood. The figures from Jagat depict the Yakṣa-couple and the Gandharva couple of the wall of Ambikā temple. These figures represent two independent traditions of art in Western India.

125. DHAKY, M. A. "The Temple of Madhusūdana at Mungthala." *JOI*, XX (1), 1970, 70—74.

Gives details of the temple of Madhusūdana.

126. DHAMIJA, RAM. *Image India* (Heritage of Indian Art and Crafts). Delhi, Vikas Publications, 1971, 88, Rs. 40.00.

127. DHAVALIKAR, M. K. "Śrī Yugadhara—A Master-Artist of Ajanta." *Artibus Asiae*, XXXI (4).

Ref: *JOI*, XX (1), 1970. 75.

128. DHAVALIKAR, M. K. "A Note on two Gaṇeśa Statues from Afghanistan." *EW*, XXI (3-4), 1971, 331—36.

The statue belongs to the transitional period between the Kushana and the Gupta, that is the middle of the 4th century. Afghanistan was culturally a part of the Indian Sub-continent. Several images of Hindu gods and goddess in Afghanistan prove the patronage of the Hindu kings. Ganesh was borrowed by Buddhism and Jainism also. He was worshipped almost all over Asia where Hinduism and Buddhism flourished.

Hsüan-tsang mentions "Pilusāra" which literally means "elephant essence." Gaṇeśa has been referred to in the Kung-hsien statue inscription as "the spirit king of Elephants." Probably, the name 'Pilusāra' is connected with that of the city of 'Kapiśi'—a city endowed with elephants. "Kapi" means 'elephant' also in Sanskrit. 'Pilusāra' may be compared with 'Pillaiyar'—a Dravidian name for Gaṇeśa. Even in Skt. *pila* or *pilu* means 'elephant.'

The Dravidian *Pillaiyar* might have derived from the ancient Skt. *Pilusāra*. The author holds that "the concept of the elephant-headed god originated in Afghanistan and that his ancient name *Pilusāra* still survives in *Pillaiyar* in South India where incidentally several Hindu traditions still persist in their purest form."

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I Mathura—the centre of art ; II Survey of the schools of Terracotta art ; III Terracottas ; IV Sculptures ; V Bibliography. Figures.

130. DHOMMAL'S GALLERY. *Indian Batik Paintings*. New Delhi, 1971, V, 1, 5 (18 col. plates) Rs. 20.00.

131. DIKSHIT, Moreshwar G. "Buddhist Art of Western India" See *Buddhism*.

132. DONGERKERY, Kamla Sunderrao Kulkarni. *Jewellery and personal adornment in India*. New Delhi, ICCR, 1970, 77. 30.00.

133. EBELING, KLAUS. "Confusing iconographies in Rajput Ragamalas." *MuB*, XXIII, 1971, 35—70, figs 43.

134. THE EDITOR. "The Ajanta Caves." *IA*, III, 1971, 269. *IA*, II, 1971, 152.

135. FABRI, Charles Louis. *Discovering Indian Sculpture ; a brief history*. New Delhi, Affiliated East-West Press, 1970, 108—52, ill. 25.00.

History of Indian Sculpture upto the 11th century.

136. FABRI, Charles Louis. "The Temples of the 64 Yoginīs in Orissa." *PICO*, III (2), 1970, 601—604.

There is no connection between the sculptures of the temples of Ranipur-Jharialand Hirapur. These have only two things in common (1) the 64 number of yoginis (2) the circular arena shape with no roofs. The temple of Hirapur is a work of art but the other one is ill-fashioned. Moreover, in contrast to Hirapur temple, all the women-images of Ranipur have four and six arms.

137. FERGUSSON, James. *History of Indian And Eastern Archi-*
B.—22

lecture (2 Vols.). Delhi, Munshiram, 1971, Rep., (2 ed.) 1009, 2 maps. 100.00.

A basic work of reference on Indian architecture ; Includes also the architecture of the neighbouring countries.

138. FIELD, H. *Tombs at Gujo in Sind, West Pakistan*. Florida, 1971, 7 pls (Field Res. Projects, study no. 53.?). DM 12.40.

139. FISCHER, EBERHARD and Haku Shah. *Rural Craftsmen and their work : equipment and techniques in the Mer village of Ratadi in Saurashtra, India*. Ahmedabad, National Inst. of Design, 1970, XV, 227, 99 pls.

Rev : *BSOAS*, XXXIV (2), 1971, 421.

140. FÜHRER, A. A. *The Sharqi Architecture of Jaunpur*. Varanasi, Indological Book House, 1971, VIII, 76 p. illus. 74 plates Rs. 100.00.

(With notes on Zafarabad, Sahet Mahet, and other places in the North-Western Provinces and Oudh. With drawings and Architectural descriptions, edited by J. Burgess.

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142. GAJJAR, Irena N. *Ancient Indian Art and the West*. Bombay, D. B. Tarporewala Sons and Co., 1971, 24, 178. 80.00.

Rev : *Indica*, 8 (2), 1971, 115—117.

143. GANGULI, Kalyan K. "Elephant in Buddhist Tradition and Art." *Jagajyoti*, 1970, 37—39.

144. GHOSH, Abhijit. "Indraṇī Image from Kūrmūn (Burdwan District)." *JAIH*, III (1-2), 1969-1970, 165—171.

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146. GOSWAMI, Karuna. *Wall Paintings From Sujampur-Tira*. New Delhi, Lalit Kala Akademi, 1 Portfolio, 4 p. 6 col, plates. (Lalit Kala series portfolio No. 8.) Rs. 16.00.

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148. GRUNWEDEL. *Buddhist Art in India*. New York, Augustus M. Kelley, Publishers, 1969, VII, 228. Rep.

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151. HARINARAYANA, N. "Marble : Deterioration and preservation. A Preliminary Report." *SJM*, I-II, 1970-71, 90—95.

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Papers :

Härtel, H., "Die Kuṣāṇa-Horizonte im Hügel von Sonkh (Mathura) ;" Thapar, B. K. "The Recent Excava-

tions in India"; Gabain, A. Von, "Kṣitigarbha-Kult in Zentralasien, Buchillustrationen aus den Turfan Funden"; Deo, S. B. "Excavations at Pauni"; Auboyer, J., "Sept terrescrites Maurya-Śuṅga/Kaṇva au Musée Guimet"; Bruhn, K., "Wiederholung in der indischen Ikonographie"; Kulke, H., "Some Remarks about the Jagannātha Trinity"; Kramrisch, S. "Śiva, the Archer"; Humbach, H., "Wiederholung in der indischen Ikonographie"; Sankalia, H. D., "The Ur (original) Rāmāyaṇa or Archaeology and the Rāmāyaṇa"; etc.

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157. JAIRAZBHOY, NAZIR A. "A Preliminary Survey of the Oboe in India." *BITC*, 1971, 213—228.

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160. JOSHI, M. G. "Two Interesting Sun Images from Nachna." *JIH*, 48 (1), 1970, 81—87.

161. KALA, Satish Chandra. *Bhāratiya Mṛttikā Kalā*. (Indian Terracotta Art). Allahabad, Pratik Prakashan, 1972, 35—123, Figs. 50.00.

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167. KHAN, Md. Abdul Wahced. *A Monograph on the Discovery of Mural Paintings of Kalyāni Chalukyas of Alladurg*. Hyderabad, Osmania Univ. Press, 1968, VII—20, 3, 14 Tafeln. 3 in Farben. Rs. 15.00.

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168. KIDDER, J. Edward. "Ajantā and Horyūji." *Vivekananda Vol.*, 1970, 347—58.

169. KOHNO, Yashushi. "The Study of Buddhist Arts." *Mahābodhi*, 79 (1), 1971, 14—17.

170. KOTAIAH, B. "Louis XIV Style Furniture in Salar Jung Museum." *SJM*, III, 1971, 22—25.

171. KOTAIAH, B. "'Celadon'—its Meaning and History." *SJM*, I-II, 1970-1971, 45—48.

172. KRAMRISCH, S. "Śiva, the Archer." *Indologentagung*, Wiesbaden, 1971, 140—150.

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174. KRISHAN, Y. "The Origin of the Crowned Buddha Image." *EW*, XXI (1-2), 91—96.

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175. KRISHNAMURTHY, K. "An Unique Sculpture of Mahāsādhīśiva from Pedda Vengi, Andhra Pradesh." *JOR*, XXXVI, 1970, 1—2.

Gives details about the black stone sculpture of Mahāsādhīśiva in standing posture from pedda Vengi in West Godavari district in A. P.—an ancient seat of the Eastern Chālukyas. The sculpture is ten-headed and twenty-armed, with ornaments. The five heads represent the five aspects of Śiva ; corresponds to the textual description given in *Mānasāra* ; A fine example of the early Eastern Chālukyan period.

176. KRISHNAMURTI, Y. G. *Samudrika ; the Hindu Art of sex and body-signs predication*. Delhi, Asia Press, 1971, 100 p. illus., Rs. 38.00.

(Physiognomy, Palmistry).

177. KRISHNIAH, G. G. "Painted French Ivory hand fans of the Salar Jung Museum." *SJM*, III, 1971, 15—18. pls. VII—VIII.

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180. KULKE, H. "Some Remarks about the Jagannātha Trinity." *Indologentagung*, Wiesbaden, 1971, 126—139.

Legend concerning the origin of Jagannātha ; dates regarding the Jāgannātha Cult ; the two sculptures in Koṇārka, depicting a trinity consisting of a Liṅga, Puruṣottama/Jagannātha and Durgā-Mahiṣāsūramardīnī ; the Kṛṣṇa Trinity of Baladeva, Ekānāmśā/Subhadra and Kṛṣṇa ; Kṛṣṇa Trinity in Orissa ; the two trinities—the Śākta Puruṣottama Trinity and the Vaiṣṇava Kṛṣṇa Trinity—provide the iconographical and iconological bases for the present-day Puri Trinity.

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184. LIPPE, A. *The Freer Indian Sculptures*, 1970. 54: L. 6.400.

185. LUCKNOW, Historical Society. *Sites and Monuments of U. P.*, *Bull. of U. P. Historical Soc.*, IV, 1970, 50. 6.50.

186. MAHALINGAM, T. V. "A Unique Bhairava Image from Nagatti". *Raghavan Feli. Vol.*, 1971, 143—147.

187. MAHALINGAM, T. V. *Studies in the South India temple Complex*. Dharwar, Karnatala Univ., 1970. (Res. lectures, New Ser, no. 2), Rs. 7.00.

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188. MAHURKAR, Kamala. "Ivory : The Material and its Conservation". *SJM*, I—II, 1970—71, 99—102.

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190. MAJUMDAR, M. R. *Gujarat : Its Art Heritage*, Thakkar Vassonji Madhavji Lectures, (1952). Univ. of Bombay, 1968,

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Rev. *JAIH*, III (1-2), 1969-1970. 310-312 ; *JOI*, XX, (2), 1970, 197.

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191. MAJUMDAR, Ramprasad. "A Note on 'Lion-Jackal' piece of sculpture in Nālandā stone temple." *JASC*, XII (1-4). 1970, 156.

192. MANKODI, K. L. "Vāmana—Trivikrama in Indian Art." *Purāṇa*, XII (1), 1970, 48-53. 9 figs.

193. MANKODI, Kirit. "Three Medieval Buddhist Sculptures from Karnatak." *JOI*, XX (4), 1970, 479-482.

194. MATE, M. S. "Origin of Pallava Art : The Undavalli Caves." *EW*, XX (1-2), 1970, 108-116.

195. MATHUR, Durgalal. "Mahārāṇā Kumbhākālina Aṣṭa-mātrkā Vighraha (1515)." *RBh*, XII (2), 1970, 17-20.

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196. MAURY, Curt. *Folk Origins of Indian Art*. London, Columbia Univ. Press. 1970, 245, £ 12.35.

Rev : *SAR*, IV (4), 1971, 334-338.

197. MCCUTCHION, David. "Pinnacled Temples of Bengal." *Quest*, 71, 1971, 43-48, 5 photographs.

198. MCCUTCHION, David J. "Late Mediaeval Temples of Bengal." *JASC*, XII (1-4), 1970, 1-80, 159 photos., figs. 6.

199. MEHRA, V. R. "On Masada and the Restoration of its Mural Paintings". *MuB*, XXII, 1970, 43-54. figs., 4.

200. MEHTA, Rustam J. *Masterpieces of Indian Bronzes and Metal Sculpture*. Bombay, Tarporewala, 1971, 100 pls. 47-80.

201. MEHTA, R. N. "An Amitabha Buddh (?) Image from Chavaj." *JOI*, XX (2), 1970, 181—82, 3 Figs.

The image is a deity seated in *padmāsana* and in *dhyāna mudrā*, having curly ringlets on head, large perforated ears, and with an *uttariya* which indicates that the image is that of Amitabha Buddha. Braach was a well-known Buddhist centre. The Buddhists probably used to worship small images in their own houses. This Amitabha image at Chavaj, throws much light on the "Buddhist religion and contemporary trade and village settlements."

202. MISRA, R. N. "The Mārakanyās and the Grotesque in Mathura Art : A Perspective." *Md. Bh.*, XVIII (18), 1970, 5—8.

203. MITTAL, Jagdish. *Andhra Paintings of the Ramayana*. Hyderabad, Lalit Kala Akademi, 1970, 69, 63 pls. 45.00.

204. MITTER, Partha. *European Attitudes to Indian Art from the Middle of the Thirteenth to the End of the Nineteenth Century*. London, 1970.

205. MOTI CHANDRA. *Gitagovinda*, New Delhi, Lalit Kala Akademi, 1970, 12.00.

206. MOTI CHANDRA. *Mewar Painting*. New Delhi, Lalit Kala Akademi, 1971, 1 portfolio, 4 p. 6 col. plates (Lalit Kala Series, portfolio No. 9), Rs. 12.00.

207. MUKHERJEE, Ajit Kumar. *Folk toys of India*, New Delhi, Oxford and IBH, 84, 88 pls. 34.00.

208. MUKHERJEE, B. N. "An Interesting Icon Noticed by J. Burgess" *TBAS*, 1970, 117 ; *MBAS*, I (4), 1970, 7.

A communication.

About stone sculptures, showing a seated female figure, holding a bowl in her right hand and an indistinct object in her left hand ; two half-squatting dogs or lioness are looking at her.

209. MUKHOPADHYAYA, Samir K. "Some Interesting Gupta Terracotta figurines from Lower Bengal." *YBAS*, 1971, 125—126.

210. MUKHOPADHYAYA, Samir K. "A Note on a rare Image of Mahi, āsuramardīnī." *JASC*, XII (1—4), 1970, 147—148; *MBAS*, I (4), 1970, 4—5.

211. MUNSTERBERG, M. *L'arte indiana*, Milano, 1970, 263. L. 4. 200.

212. MUNSTERBERG, Hugo. "Dhyāna in Japan Art" See *Buddhism*.

213. MURTY, K. S. R. "A Brief Note on a Pālakollu Kalamkāri piece". *SJM*, III, 1971, 30—37.

214. MURTY, K. S. R. "Kalahasti Kalamkari Temple Cloth Painting—its origin, History and Techniques of Execution". *SJM*, I—II, 1970—171, 58—70.

215. MURTHY, K. Krishna. "An Unique Sculpture of Mahāsada-śiva from Pedda Vengi, Andhra Pradesh". *JOR*, XXXVI 1970, 1—2.

216. NAYAR, T. Balakrishnan. "The Indian Figurines from Memphis". *Rahavan Fel.*, Vol., 1971, 122,—134.

Memphis, the ancient capital of Egypt.

217. NAGA INSTITUTE OF CULTURE, Kohima. *Arts and crafts of Nagaland*. Kohima, 1971, 142- 40·00.

218. NAGAR, Murari Lal. "*Bilhan's Nārāyanapura-Temple, Tank and Town: A Neglected Archaeological Remain*". *JOI*, XX (3), 1971, 264—270.

219. NAGAR, Malati. "Modern Pottery in Mewar, Rajasthan". *IA*, IV (1—4), 1970, 129—140.

220. NAHATA, B. L. "Double-headed Eagle" *JJ*, VI (2), 1971, 81.

a correspondence with reference to the article 'Rishabha's visit to Taksasila' by P. C. Das Gupta (*JJ*, VI (1); refers to the Bharunda birds which also have one belly and two necks ; presentation in art also.

221. NANAVATI, J. M. and others. *The Embroidery and Bead work of Kutch and Saurashtra*. Baroda, Dept of Archaeo. Gujarat State, 1966, 125, 12 Zeichn, 118 Tab. 45-00.

Rev : *ZDMG*, 119, 1970, 419-421.

222. NATH, R. "The Moti-Masjid of the Red Fort." *Indica*, 8 (1), 1971, 19-26.

223. NATH, R. *Colour Decoration in Mughal Architecture*. Bombay, D. B. Taraporewala Sons & Co., 1970, 12-82 Rs. 47.00

Rev. *India*, 8 (1), 1971, 46-48 ; *JOI*, XX (4), 1970, 498-499.

224. NATH, R. "The Minaret Vs. The Dhvajastambha". *Indica*, 7 (1), 1970, 19-31.

225. NEOGI, Haran Chandra. "The Dancing Girls of Mohenjodaro." *JIH*, 48 (3) 1970, 552-564.

526. NIGAM, J. S. "Unique Potsherd Form Rupa" *JOI*, XX (4), 1971, 370-371.

The sherd from Rupa—a Harappan settlement with additional white pigment, is a link between the pre-Harappans and the Harappans ; indicates direct or indirect contact with the pre-Harappans of Kot Diji or Kalibangan Period I.

227. NIGAM, M. L. "Some Interesting Book-covers in the Salar Jung Museum," *SJM*, I-II, 1970-71, 24-28.

228. NIRAJ, Jayasingh. "Rajasthānī citrakalā par lokakālātmaka prabhāva". *RBh*, XII (3-4), 1970, 25-27.

229. PADDAYVA, K. "A note on the Probable origin of the Technique of Edging Burins." *JASB*, XLIII-IV, 1970, 279-282.

230. PADMANABHAN, S. *Temples in Kanya Kumari District, Nagarkoil*, 1970, 138, 3-45.

231. PAL, H. Bhisham. *Temples of Rajasthan*. Alwar-Jaipur, Prakash Publishers, 1969, 136, ; ill. 125. ; pls 63.

Rev : *JAOS*. 91 (1), 1971, 155—156.

Monuments of the medieval architecture and Sculpture of the 15th-17th centuries ; various iconographically important Jaina pieces ; images of Devi and Krishna cult ; the souvenirs of saints like Rāmadāsa, Mīrābāi etc.

232. PAL, M. K. *Study of the Technology of some of the Important Crafts in Ancient and Medieval India*. Calcutta, Ind. Pub., 1970, 32. 5-00.

233. PAL, M. K. *Technology of some of the Important Traditional Crafts in Ancient and Medieval India*. *Folklore*, XI (2) 1970, 56—73.

Technology of pottery, terracotta, textiles, ivory, stone or metal images, gold, silver or precious stone ornaments, shell and bone objects etc.

234. PAL, Pratapaditya. "*Vaiṣṇava iconology in Nepal ; a study in art and religion with 110 illustrations*". Calcutta, Asiatic Soc., 1970, 186, XXXII. 50-00

235. PANDEYA, R. G. "Rock Paintings in Varanasi and Adjoining Districts" *JASC*, XII (1—4), 1970, 150—151 ; *YBAS*, 1970, 134—136.

236. PANDYA, Bhogilal S. and Bhowmik, Swarna Kamal. "*A New Material and the way of using it for the Preparation of Moulds and Replicas of Snakes, certain Raptils and objects of Art.*" *MuB.*, 1969, 75—78. figs 10.

237. PANJABI, Shashi. *Lotus : The Decorative Motif And its Symbolism*. *SH*, XIII, 1970, 22—26.

Lotus motif in sculptures as well as in literature ; symbol of divinity and purity ; association of lotus with water, creation myth and the Sun.

238. PARIKH, R. T. "Two Newly Discovered Bronzes of

Mātrkā Ambikā Devī from Bhoral, District Banās-Kāñṭhā, North Gujarāt". *JMSUB*, 21 (1), 21 (1), 1971—72, 41—43.

239. PARIKM, R. T. "Newly Discovered Sculpture of Mātrkā Vaiṣṇavī from Tharād, District Banās-Kāñṭhā, North Gujarāt." *JMSUB*, 20 (1)—21 (1), (9) 1—72, 39—40 figs 4.

240. PARIMAL, Prakash. "Bhāratiya Kalā Mē Sānskritika Abbiprāya Evañ Citrarāḍhi ke Laukikikaraṇa Kī Prakriyā" *RBh*, XIII 1970. 36—40.

241. PARIMAL, Prakash. "Bhāratiya citrakalā mē Gati Añkana Ke Advitiya caraṇa", *RBh* XIV (1) 1971, 183—190.

242. PARMAR, Brajmohan Singh. "Mevār Ke Prācīna Smāraka" *RBh*, XIV (1), 1971, 1—4.

243. PEREIRA, Jose. "The Plan of the Hindu Temple and its Impact on the Baroque Church." *Vivekananda Vol.*, 1970, 623—28.

244. PERERA, A. D. T. E. "A Possible Identification of a significant Sculpture at Isurumuniya Temple, Anuradhapura ; A Man and a Horse Head". *EW*, XX (1—2), 1970, 122—143.

245. Pramoda Chandra and others "The Tuti Namah of the Cleveland Museum". *PICO*, III (2). 1970. 728—30.

246. PRASAD, B. R. "Śukanāsā in Dravidian Architecture". *JOI*, XX (1), 1970, 62—69.

Reviewing the definitions of the *Śukanāsā* given in the architectural treatises, the author defines the *Śukanāsā* as "of round shape, placed at the root of the super-structure, having a *torāṇa* at the top and a circular Cavity in front" (p. 63.) After a comparative study of the temples throws light on the date, form and style of the *Śukanāsā*.

247. PRASAD, S. N. "Nahuṣa ke ṭile kī Do Durlabha Mūrtiyōn kā Mūlyāñkana". 31 (3-4), 1970, 162—164.

248. QANUNGO, Sudhindra Nath. "Significance of the Fish in Lucknow Architecture", *IAC*, XX (3), 1971, 46—48.

249. RAIGOVIND CHANDRA. "Matsya Or Matsyayugma Symbol", *IAC*, XX (3), 1971, 39—45.

Matsya as a Symbol of good fortune and *maṅgala* among the Hindus, Svetambara Jains and the Buddhists; representation of fish in faience at Harappa and in ivory at Mohenjodaro ; fishes on the early pre-Mauryan punch-marked coins from Magadha, Ahiraura and Rawalpindi ; *Matsya* and *Matsya yugma* on Indian Pottery, on a potsherd from Rupar; Reference of *matsyas* in the *Purāṇas*; fishes regarded as sacred ; taboo, for the Śaivas and for the people of Western regions ; Matsya in the art and literature of other countries.

250. RAI, Govind Chandra. "The Origin and Development of Pūrṇa ghaṭa motif in Indian Art." *PICO*, III (2), 1970, 609—20.

Pot full of water is considered as auspicious and bestower of good fortune. The word *ghaṭa*, denoting a pot is of a later date. Pāṇini explains *ghaṭa* as meaning "intensely occupied or busy." In *Manusmṛti* and *Tājñavalkya Smṛti*, only the *ghaṭa* denotes the meaning of water-pot. The author concludes..... "the philosophy of the full blooming overflowing contents of life comparable to the plants and foliage luxuriating from the mouth of a jar with the life giving fluid present in our Vedic literature has continued to exert its influence on the Indian mind ever afterwards. Even before the Vedic period we get a representation of a *ghaṭa* with lotus flowers on one of the seals of the Indus Valley.....This idea is indigenous and ancient."

251. RAMAN, K. V. "Uttaravedi Concept in Temple Architecture." *Bh. Vd.*, XXVIII (1-4), 1971, 78—79.

252. RANDHAWA, M. S. *Kangra Paintings of the Bihari Satsai*. New Delhi, The National Museum, 1966, XI, 87, col. pl. 19, illus., 20. 45.00.

Rev : *JAOS*, LXXXX (4), 1970, 591—592.

Literary and religious background of painting ; Painting in the Punjab hills ; Kangra paintings of the *Bihari Satsai*.

253. RANDHAWA, Mohindar Singh. *Kāṅgaḍā ; Kala, Deśa Aur Gīta*. New Delhi, Sahitya Academy, 1970, 424. 12.00.

Kangra, Himachal Pradesh, Social life and customs.

254. RANGACHARYA, Adya. *Indian Theatre*. New Delhi, NBT, 1971, 163. 8.25.

255. RAO, A. Gopal. *Lepakshi*. Hyderabad, Lalit Kala Akademy. 1970, 106—56 plates, Rs. 80.00.

256. RAO, D. Bhaskara. "The Bronze figure of Nataraja in the Salar Jung Museum." *SJM*, I-II, 1970-1971, 49—52.

257. RAO, M. Basava. "A Rare Wan Li Polychrome." *SJM*, I-II, 1970-1971, 41—44.

258. RAO, M. Purushothama. *Mahabalipuram*. Madras, Maps and Atlases Pubs., 1970, 32. 4.00.

On Mahabalipuram, Centre of Pallava architecture, Tamil Nadu.

259. RAO, M. Rama. "Temple Vimānas of the Deccan." *PICO*, III (2), 738—43.

A study of the various types of the temple-vimānas.

Stepped Vimāna ; curvilinear Vimāna ; Vimāna of diminishing talas.

260. RAO, T. A. Gopinath. *Hindu Elements of Iconography*. Varanasi, Delhi, Indological Book House, Vol. II, pt. I ; 1971, Rep., 358, Rep., 361—578—288—37. 59.25 each.

Vol. II-pt. I: Liṅgas, Liṅgodbhava mūrti, Sukhāsanamūrti, Umāsaḥitamūrti, Saṁhāramūrtis, Anugrahmūrtis, Nṛtta-mūrtis, Dakṣiṇāmūrtis, Subrahmaṇya, Nandikeśvara, Kṣetrapāla, Brahmā, etc. Appendix, list of illustrations.

Vol. II—Part II : Appendix B. Concepts of mūrtis.

261. RAO, V. B. Gangadhara. "A Picchavai in the Salar Jung Museum." *SJM*, III, 1971, 26—29.

262. RAO V. B. Gangadhara. "Beautiful Kimkhab in the Salar Jung Museum. Its History and Technique." *SJM*, I-II, 1970-1971, 53—57.

263. RAU, H. "Der Maṇḍapeśvaratempel (Nossa Senhora da Piedade) in Borivli, Bombay." *Indologentagung*, Wiesbaden, 1971, 253—264.

The present sculpture belongs to the school of Elephanta or the Yogesvari Cave on Salsette. It must have been excavated and sculptured after Elephanta, in the second half of the 7th century A. D.

264. RAY, Nihar Ranjan. "Proto-historic Paintings And Drawings of India." *PICO*, III (2), 1970, 744—50.

A study of the patterns, designs, motifs and figures of the painting and drawings, recovered from the sites mainly from Mohenjodaro, Harappa and Jhukar, datable from about 2000 to about 1000 B. C.

265. REA, Alexander. *Chālukyan architecture, including examples from the Ballāri District, Madras Presidency*. Delhi, Indological Bk. House, 1970, VI, 40, pls. 114. (Archaeo. Survey of India (Reports), New Imperial Series, 21. Southern India, Vol. 8). 100.00.

First pub. in 1896.

266. REDDY, V. Rami. "Rock Paintings and Bruisings in Andhra Pradesh." *E. Anthro.* 24 (3), 1971, 289—294. 3 pls.

267. REA, Alexander. *Pallava architecture, Varanasi*. Indological Pk. House, 1970. XI, 49, pls., 124 (Archaeo. Survey, of India. New Imperial Series, 34. Southern India V. 11). 100.00.

First published in 1909 ; report on the Pallava temples of Kanchipuram.

268. ROBINS, Betty Dashew and Robert F. Bussabarger. "The Makara : A Mythical Monster from India." *Archaeology*, 23 (1), 1970, 88—43.

The earliest image appears at the Loma'a Rishi cave (350 B. C.). Makara is found first in association with Yakṣas (tree deities) at Bharahut, Sanchi, Amaravati, and other early Buddhist Sites of India; Later also joined with deities connected with life giving properties : procreation, fertility, and sustenance; Association of Makara with particular gods and demy-gods; Buddhist's association of Makara with the Yakṣas, Jainas with Suvidhinatha—the ninth Tirthankara. Makara maintains its meaning as symbol of the essence of life, despite its use as a decorative motif and continues to be considered as "a creative, artistic form used as a religious symbol of Hinduism, Buddhism and Jainism."

Drawings by Robert F. Bussabarger.

269. ROWLAND, Benjamin. *The Art and Architecture of India. Buddhist, Hindu, Jain*. Batlimore, Penguin Books, 1970, 512. \$ 9.95.

270. ROY, NILIMA. "Some Declining Arts and Crafts of India." *MaI*, 51 (1), 1971, 60—66.

271. SADAKATA, AKIRA. "Nāga in Buddhist Scriptures." *JIBS*, XX (1), 1971, 443.

272. SAHJU RAM. "A Varāha Sculpture from the Hānsi Fort." *NIK*, 1971, 447—50.

273. SADHU RAM. "A Unique Terracotta mould of Durgā from Panjab." *VIJ*, IX (1), 1971, 137—38.

The beautiful figure exhibits the influence of the folk art of the hill state of chhamba; belongs to 8th—9th century.

274. SADHU RAM. "Identification of Durgā of a Terracotta Mould from Panjab." *VIJ*, IX (2), 1971, 389—390.

The mould and its cast represent the Kṣemaṅkarī aspect of Durgā.

275. SAHAI, Bhagawant. "An Interesting Stone Panel from the Viṇṇapada Temple." *JGJRI*, XXVI (1-3), 1970, 709—715.

The Viṇṇapada temple panel presents a group of five male Hindu divinities—Agni, Indra, Yama, Varuṇa, Kubera ; belongs to 10th—12th centuries A. D.

276. SAKSENA, JOGENDRA. "Folk Art : An unexplored Source Material of the History of Sciences." *BITC*, 1971, 155—174.

277. SARASWATI, Baidyanath and BEHURE, Nab Kishore. *Pottery Technique in Peasant India*. Calcutta, Anthropological Survey of India, 1966, (Memoir, No. 13). unpriced.

Rev : *BDCRI*, XXX-XXXII, 1970-1972, 422—424.

Tools and Implements ; Techniques of producing earthenware in a rather hard dry state ; painted pottery ; Aspects of pottery ; Socio-economic condition of the peasant potter ; Technical terms concerning Pottery.

278. SARKAR, H. *Studies in Early Buddhist Architecture of India*. Delhi, Munshiram, 1966, VIII, 120, pls. 12, illus., maps, 30.00.

Rev : *JAIH*, III (1-2), 1969-1970, 306—308.

Different types of building plans of Buddhists such as elliptical, apsidal, circular, quadrilateral ; in different periods ; the influence of other schools on Buddhist architecture.

279. SARKAR, Himanshu Bhusan. "The Eastern School of Art and its impact on Ancient Burma and Indonesia : A Brief Survey." *JIH*, XLIX, 1971, 79—89.

280. SATYA PRAKASH. "A Note on non-chemical Scientific aids in the examination of paintings." *SJM*, I-II, 1970-1971, 96—98.

281. SATYA PRAKASH. "Rauzatul Muhibbin'—A masterpiece of Persian Literature and Art." *SJM*, I-II, 1970-71, 15—23.

382. SATYA PRAKASH. "Scientific Conservation of Museum Objects—its importance and Various Processes of Work." *SJM*, III, 1971, 38—40.

283. SATYA PRAKASH. "An illustrated manuscript of Khamsa—E—Nizami—An Outstanding Moghul Art-piece." *SJM*, III, 1971, 1—8.

284. SCARCE, Jennifer M. and others. "A Problem Piece of Kashmiri Metal work". *Iran*, IX, 1971, 71—85.

A detailed examination of an Unusual and provotative piece of Kashmiri metal work, now stored in the Royal Scottish Museum, Edinburgh.

285. SCHLINGLOFF, D. "A Battle-Painting in Ajanta", *Indologentagung*, Wiesbaden, 1971, 196—203.

286. SETTAR, S. *The Hoysala Style of Temple Architecture and Sculpture, Eleventh to Fourteenth Centuries*, Cambridge, 1970.

287. SETTAR, S. "The Cult of Jvālāmālīnī and the Earliest Images of Jvālā and Syāma." *Artibus Asiae*, XXXI, (4).

Ref : *JOI*, XX (1), 1970, p. 75.

288. SHAH, Umakant P. "Iconography of Cakreśvarī. The Yakṣī of Ṛṣabhanātha" *JOI*, XX (3), 1971, 280—313,, figs 38 ; X tabs.

Cakreśvarī or Apraticakrā is known as the śāsana-Yakṣī of Ṛṣabhanātha—the first Tīrthankar. She holds a cakra, Eagle is her vāhana. Two forms of yakṣīnī,, worshipped in Śvetāmbara pantheon—(1) four-armed eight-armed. cakresvarī (Digambara—pantheon)—two-armed variety, four-armed variety, six-armed variety, eight-armed variety, ten-armed variety, twelve armed variety, sixteen-armed variety, twenty armed variety. Gives different iconographic tables for the various forms of Cakreśvarī

289. SHAH, Umakant P. "A Page from an illustrated Ms. of Rati-Rahasya acquired by the Baroda Muscam". *MuB*, XXIII 1971, 11—14, figs 2.

290. SHAH, Umakant P. "A few recently acquired bronzes in the Baroda Museum". *MuB*, XXIII, 1971, 31—34, figs 8.

291. SHAH, Umakant P. "Some Sculptures from north Gujarat, recently acquired by the Baroda Museum". *MuB*. XX:II 1971, 23—30, fig 10

About the scriptures of—Śiva-Pārvatī 80 × 45 × 15 Gms); Brahmāṇḍī 55 × 38 × 15 Gms); Viṇā dhara-Śiva (58 × 38 × 16 Gms); Mahiṣamardini 84 × 40.5 × 15 Gms); Kubera 58 × 35 × 13 Gms); Standing Tirthaṅkara (107 × 43 × 20 Gms); A hand of a Buddhist figure; An Architectural piece with a figure of Kubera (42 × 30 × 14); Pārvatī performing Pañcāgni-tapa (69 × 35 × 13).

292. SHAH, Umakant P. "Jaina Bronzes and sculpture in the Salar Jung Museum". *SJM*, I—II, 1970—71, 11—14.

293. SHAMSUDDIN. "The Salar Jung Museum". *IAC*, XX (31, 1971), 49—50.

The history of the Salar Jung Museum ; a fine blending of the Eastern and the Western Cultures.

294. SHARMA, B. N. "Religions Tolerance And Intolerance As Reflected in Indian Sculptures" *JGJR*, XXVI (1-3), 1970, 657—668.

Depiction of the concepts of tolerance and animosity between various religions and their sub-sects in the sculptures.

295. SHARMA, Brijendra Nāth. "Śaiva Icons of Nepal" *Vivekananda Vol.*, 1970, 371—84.

296. SHARMA, Brijendra Nāth. A Unique Bronze Image of Bharta in the National Museum, New Delhi,, *EW*, XX (1-2), 1970, 120—121., figs 7.

297. SHARMA, B. N. "Indian Art Through the Ages : A Panoramic view" *VIJ*, IX (2), 1971, 391—397.

298. SHARMA, Brijendra Nath. "Unpublished South Indian Bronzes in the National Museum, New Delhi." *EW*, XX (3), 1970, 356—362. 18 figs.

describes the Bronze images of Viṣṇu (seated and standing), Umā-sahita; Devī Gaṇeśa, A Saint; Mā ikya vācaka; Ālīngana—Chandra śekhara. Prince and His consort; Subrahmanya; Viṣṇudhara; Royal Devotee; śeṣaśāyī Viṣṇu; Dhanavantari; Hayagrīva.

299. SHARMA, B. N. "Abhiṣeka In Indian Art" *JOI*, XXI (1-2), 1971, 108—113. pls 7.

Gives details of the images of Gajalakṣmī Abhiṣeka, Skanda Abhiṣeka, Gaṇapati Abhiṣeka, Śivalinga Abhiṣeka, Kṛṣṇa Abhiṣeka, Viṣṇu Abhiṣeka. Abhiṣeka, of Hindu deities and the conquering kings is a very old tradition of India. The Jains too have this tradition of consecrating the icons of their divinities.

300. SHARMA, Brijendra Nath. "Unpublished Pāla and Sena Sculptures in the National Museum, New Delhi." *EW*, XIX (3-4), 1969, 413—23.

301. SHARMA, Brijendra Nath. "A rare image of Varāha in the National Museum, New Delhi." *VIJ*, VII pts. I—II, 1969, 130—33.

302. SHARMA, G. R. "New Light on the Origin of Stone-Architecture And True Arch in India Excavation of the Palace of Early kings of Kausambi." *PICO*, III (2), 1970 754—757.

No Persian influence in the origin of stone-Architecture during the Mauryan period; recently excavated stone fortress of the early kings of Kausambi datable to the sixth cen. B. C. and even earlier; the arch discovered in the 10th structural period of the palace complex, dated to 1st-2nd Cen A. D. is a proof of the Kushanas hand in introducing true arch in the Central Gangetic basin.

303. SHASTRI, T. Ganapati, *Samarāṅga Sutrādharma*. Baroda,

Oriental Inst., 1966, XX, 662 (Gaekwad's Oriental Ser. No. 25).
30.00. Rev : *JAOS*, 91 (4), 71, 567—568

On medieval Indian architecture.

304. SHIMIZU, Tadashi. "qualities of Indian Artists exemplified by the Sthapati (architect)". *JIBS*, XIX (2), 1971, 946—950.

305. SIVARAMAMURTI, C. *San krit Literature and Art. Mirror of Indian Culture*, New Delhi, Lakshmi Bk. Store, 1970, 125 25 pls. 35.00.

306. SIVARAMAMURTI, C. "Portrait of Śaṅkara". *Vivekananda Vol.* 1970, 703—704.

307. SIVARAMAMURTI, C. *Indian Painting*. New Delhi, National Book trust, 1970 130, Rs. 11/-

308. SKELTON, R. "Early Golconda Painting," *Indologentagung Wiesbaden*, 1 71, 182—195.

309. GEROW, E. *A Glossary of Indian Figures of Speech* (Published in Near and Middle-East Studies, Series A, 14). The Hague, 1971. Cl. L. 15 800.

310. SOMPURA, Kanti Lal Fulchand. "The Architectural Treatment of the Ajitanātha Temple at Tarenga." *Vidya*, XIV (2), 1971, 50—100.

- (1) The Architectural treatment of the Temple.
- (2) Sculptural decorations or porchas, pillars Arches, ceiling
- (3) Divina and Semi-divine figures.

311. SPAGNOLI, Maria Mar ottini. "Some Further Observations on the Synbolic Meaning of the Club in the Statue of Kaniska." *EW*, XX (4), 1970, 460—468.

The mace held by Kaniska in the Statue from Māt . though a weapon also symbolises the principale that creates and gives order to the universe. It is an "expression of an active force linked to a vision of cosmic and moral order—understood as universal law" (p. 468).

312. SPAGNOLI, Meria Mariottini. "Relationship between the Perspective and Compositional Structure of the Barhut Sculptures and Gandharan Art" *EW*, XX (3), 1970. 327—347. figs 23.

313. SPINK, Walter M. "History From Art History: Monuments of the Deccan". *PICO*, III (2), 1970. 789—91.

(1) The vihara at Ghatotkach is a monument of Harishena's time and reflects the latest phase of work at Ajanta. Ajanta's Mahayāna phase must have ended by the end of that Harīṣeṇa's reign. By the earliest years of the sixth century, the Vākātakas have completely disappeared from history. Perhaps a traumatic political event occurred which was a trauma both for Buddhism and for Ajanta. The political, the religious and the stylistic situations prove this. Fourteen out of 24 Mahayāna caves at Ajanta were half-completed and were never finished.

314. SRINIVASAN, K. R. "The Impact of India on the Architecture of South". *Vivekananda Vol.*, 1970, 123—134.

315. SRINIVASA, V. N. "Some Latish additions to the Museum and Picture gallery Baroda." *MuB*, XXIII, 1971, 15—22, fig 11.

316. SRIVASTAVA, A. L. "The Art of Painting in India in the Sixteenth Century (Continuity of Traditional art).", *BPP*, LXXXIX (2), 1970, 110—130.

317. SRIVASTAVA, Vijayashankar. "Rajasthāni Mūrtikalā mē Dholāmārū Āṅkana" *RBh.*, XIII (1), 1970, 55—57.

Deals with the depiction of love legend of Dholā Mārū on the sculpture of Rajasthan.

318. STACUL, Giorgio. "The Grey Pottery in the Swat Valley and the Indo—Iranian connections (c. 1500—300. B. C.)." *EW*, XX, 1-2, 1970, 92—102.

319. STARZA-MAJEWski, O. M. "King Narasingh I Before His Spiritnal Preceptor." *JRAS* (2), 1971, 134—38.

Studies two Koṇṛka reliefs connected with the life of king Narasimha I, the founder of the koṇṛka temple; the first in the Victoria and Albert Museum depicts the king "sitting at the feet of his *guru*, receiving spiritual instruction. The second, in the National Museum, New Delhi, represents the king worshipping at the Shrines built by his ancestors for Mahiṣamardini Durgā at Jaipur, Jagannātha at purī and Liṅgarāja at Bhubaneswar. Here Śiva and Viṣṇu are enshrined under one temple.

320. STELLA, KRAMRISCH and others, *Art and Crafts of Kerala, Cochin*, 1970, PP 228 106 Plates, Rs. 50.00.

321. SUKLA, D. N. "The South Indian Contributions in Art and Architecture." *VUOJ*, XIII (1-2), 1970, 45—50.

322. SINCLAIR, W. F. "Notes on Buddhist cave at Bhamer, Khandesh". *IA*, II, 1971, 128.

323. SINGH, Harihar. "Two Kausaggiyas from Vadagnar". *JJ*, VI (2), 1971, 79—80.

324. SINGH, Harihara. "Jain Sāhitya mē Stūpa Nirmāṇa kī Prathā". *Śramaṇa*, XXI (11), 1970, 16—22.

325. SINHA, B. P. *Potteries in ancient India*. Patna, Patna Univ., 1970. 332. 45-00,

326. STIETENCRON, H. V. "Bemerkungen zur Gaṅgādhara-Mūrti Des Śiva" *Indologentagung*, Wiesbaden, 1971, 273—282.

327. SULLERE, Sushil Kumar. "Prācīn Bhārat mē durga Vāstu." *ŚP*, XXII (2), 1971. 9—15.

Describes the main constituents of *parikhā*, *Vapra*, *prākāra*, *aṭṭālaka*, *pratolī*, *indrakoṣa*, *devapatha* and *gopura*.

328. SUNDARA, A. "A New Type of Passage Chamber Tomb in Kaladgi District Bijapur Mysore State." *IA*, IV (1-4), 1970, 216—26.

329. TADDEI, Maurizio. "Inscribed Clay Tablets and Miniature Stūpas from Gaznī." *EW*, XX (1-2), 1970—86.

330. TARR, Gary, *The Architecture of the Early Western Chalukyas*, California, (Los Angeles), 1969, 548, (DAI 31) (Sept. 1970): 1165—66. A; UM 70—15. 948.

Tries to find out a Chronology for the architectural monuments of the Early Western Chālukyas of Bādāmī.

331. TIWARI, Maruti Nandan Prasad. "Sarasvati in Jain Sculptures." *Śramaṇa*, XXII (3), 1971, 27—34.

332. TIWARI, Marutinandan Prasad. "Khajurāho ke Ādināthamandira ke Praveśadvāra kī Mūrtiyā." *Anekānta*, XXIV, 1971, 218—221.

333. TIWARI, Marutinandan Prasad. "An Unpublished Image of Adinath in Bharat Kala Bhavan." *JJ*, VI (3), 1971, 122—123.

334. UPADHYAYA, Vasudeva. *Prācīna Bhāratiya Mūrti-jñāna*. Varanasi, Chaukhamba Sanskrit series office, 1970, 403 photos 93. Rs. 30.00.

Indian art of the time of Maurya, Kuṣāṇa, Gupta kings etc. and in the greater India.

335. VAILHEN, J. "Modern Art Viewed As a Development of Oriental Art." *VQ*, XXXIV (1-4), 1971, 53—69.

336. VAJAPAYEE, Krisnadatta. "Bhāratiya Parāṇparā Mē Śrī Lakṣmī." *BAIHA*, XI, 68, 139—140.

From the period of Śūnga-Sātavāhana, the worship of Lakṣmī got special importance. One of her attributes is Gajalakṣmī. Many beautiful and artistic figures of Gajalakṣmī are found in Sanchī, Mathura, Amaravati, Khajuraho in which two elephants, standing on the two sides, pour water from two jars on the head of goddess Lakṣmī. Lakṣmī represents earth and earth produces plenty of crops. This pouring of water symbolizes sprinkling of the earth for securing good crops.

337. VARMA, D. N. "An Unusual Temple Lamp in the Salar Jung Museum." *SJM*, I-II, 1970-1971, 29—33.

338. VARMA, D. N. "Images of Kuan-yin in the Salar Jung Museum." *SJM*, III, 1971-72, 9—14, pls. V-VI,

Kuan-yin-a Buddhist deity, is the Chinese equivalent of Bodhisattva-Avalokitesvara.

339. VARMA, K. M. *The Indian Technique of Clay Modelling*. Santiniketan, Proddu, 1970, XXXIV, 310, 22 pls.

340. VOGEL, I. Ph. *Catalog of the Sculptures in the Municipal Museum at Mathura, 1909*. MATHURA, Archaeological Museum. Indological Book House, 1971, X, 209, illus. Rs. 25.00.

341. VOLWASHEN, A. *Living Architecture, Indian*. New Delhi, Oxford, IBH, 1970, 196. 55.00.

Rev : *SAR*, IV (1), 1970, 91—92.

342. WATSON, J. W. "A Rude stone Monument in Gujarat." *IAI*, III, 1971, Rep., 53.

343. WATTS, Alan and Elisofon, Eliot. *Temple of Konarak ; Erotic Spirituality*. Delhi, Vikas, 1971, 125. 75.00.

344. WEINER, Sheila Leiman. *Ajanta and its Origins*. Harvard, 1970, 189.

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345. ANDERSON, William Miller. *A Theoretical and Practical Inquiry into the Teaching of Music from Java and India in American Elementary Schools*. Michigan, 1970, 315, (DAI 31) (Feb. 1971 : 4193-A ; UM 71—4556.

346. ANGOLD, Francis H. "Music considered as the Rhythm of Existence" *AP*, XLII (4), 71, 167—71.

Music is an integral part of life's tapestried pattern" and constitutes "the rhythm of existence"; links man with his fellows and inspires the feeling of humanity ; links man with the Past and hence, is the thread of human existence,

347. AYYANGAR, R. Rangaramanuja. *History of Carnatic Music in Vedic times to the present*. Bombay, Smt. Padma Vardhan, 1971, 500, 25.00

348. AZIZ, Ahmad. "Muslim Attitude and contribution to Music in India" *ZDMG*. 1970, 119, 86—92.
Ref *JOI*, XX (1) 1970, 82.

In the art of music Hindu and Muslim cultures came closer together than in any other art. Indian Rāgas and Persian *maqāmāt* began to interfuse in Khusrau's days. "The situation of the synthesised Indian music came to be as recently described as an art" with a base which is Hindu and with decorations and fringes which are the result of a synthesis."

349. BANERJEE, Sanat Kumar. "Classical Music under the Patronage of the Baghela Rulers." *JOI*, XX (1), '70, 48—50.

Throws light upon some of the well established traditions about Musicians under the patronage of the Baghela rulers : Tansen, ustād Bāḍe Mohammad Khan, Kodan Singh ; Pyar Khan and Jafar Khan, Vishwanath Singh, Bakhtawar Baba, Gulam Ali, ustād Munauar Khan, etc..

350. BHANAVATA, Mahendra. *Lokanāṭya Gavari*; udbhava aur *Vikāsa*. Udayapur, Bharatiya Loka Kalā Mandala, 1970, 18, 107 (Bharatiya Lokakala Granthāvali, 22) Rs. 5.00.

On the traditional dance—drama of the Bhils.

351. BHARATMUNI, *Tandava Lakṣanam, or the Fundamentals of Ancient Hindu Dancing*, New Delhi, Munshiram, Manohar Lal, 1971 XVIII, 177 p. illns 45-00.

A translation into English of the fourth chapter of the Nāṭya śāstra of Bharta, with a glossary of the technical dance terms and containing special appendices of aesthetic and archaeological interest, ed. by B. V. Narayanaswamy Naidu and others.

352. BHATKHANDE, V. N. "A Short historical survey of the Music of upper India" *JIMS*, II (4) 1971, 1—43,

A reproduction of a speech delivered at the First All India Music Conference, Baroda, 1916.

353. BHATTACHARYA, Deben (Tr.). *The Mirror of the Sky : Songs of the Bauls from Bengal*. London, Allen and Unwin, 1969 120. 45.

Rev : *AP*, XLI (2), 1970, 93.

Bāul, derived from Skt. vātul, means 'mad' affected by wind ; a small group of poets and musicians, drawn from the village labouring classes ; earns his living from his songs, singing from door to door accompanied by drums, cymbals, and lute ; includes 150 songs with notes. Vaishnavite and sometime Islamic influence. Contents : ātmā and its relation to God ; life and death.

354. BHATTACHARYA, Sudhibhushan. "Śāstrīya Sangīta Ke Chāndamaya rūpa Kā Lokādhāra" *RBh*, XIII (4), 1971. 1—6.

The folk poetry is often free from chandas. Classical music does not follow the primitive music. Folk music and primitive music are not the corrupted form of the classical music. There is a combination of folk, Primitive and Classical music in the Indian music.

355. BHATTACHARYA, Sudhikanta. "Role of Music in society Culture", *Folklore*, XI (6) 1970, 194—201.

Points out the close relationship between Music and society and Culture.

356. BOSE, Mandakranta *Classical Indian dancing, a glossary*, Calcutta, General Printers and Publishers, 1970, VIII, 216. 25-00.

357. CHAKRAVARTI, Prithvindra. *Baul, Bengali Mystic songs from Oral Traditions, Rapua, Pocket Poets* 1970, p. 28,

Rev. *Folklore*, XI (6)1970, 232,

358. CHANDOLA, Anupchand. "Sangīta Vyavasthā Kī Kucha Paddhatiyā aur Bhāṣā Vijñāna ke Siddhānta." *Gaveṣaṇā* VIII (16) 1970,—132—149.

359. CHAUDHARI, Subhadra. "Mārgatāla Kā Paricaya", *Sangīta*, XXXVIII (3) 1972, 3—16, 23

Meaning and different forms of Tāla.

360. DE, Sudhin. "Two Unique Inscribed Jaina Sculptures". *JJ*, V (1), 1970, 24—26.

361. GANESH, Satishachandra. "Tabale Par Matta Tāla", *Sangīta*, XXXVIII (3) 1972, 44—4.

362. GASTON, Anne-Marie. "Dances of Men and Gods" *IAS*, 1971, 74—82.

Compares Indian and Western dance system.

....."In India, classical dance stems directly from the gods. This type of heavenly revelation did not precede ballet or the classical forms of modern dance that are in practice in the West to-day. Ballet was a Court dance and modern dance started as an alternative to the physical restrictions of ballet." (p. 75).

363. GOSWAMI, Dineshchandra. "Lokasangīta Kī Prṣṭha-bhūmi aur Śāstrīya Sangīta Kā Ādhāragrahaṇa." *RBh*, XII (3-4), 1970, 30—B.

364. GUPTA, Mohanlal. "Budha—A Sirmur Folk-Dance." *Folklore*, XI (3), 1970, 86—90.

A dance from Rainka Tehsil ; held on Tija and Cautha following Diwali festival in the month of Kartika (Oct. Nov.) accompanied by the sewa and other folksongs.

365. HICKMANN, H. and STAUDER, W. *Orientalische Musik*. 1970, VIII—254, 4 figs., 1 Tab., L. 14.400.

366. JAIN, K. L. *Bhāratīya Sanskr̥ti Ke gāyaka*. Delhi, Prabhata Prakasana, 1970, 104, 3.50.

On some literatures of ancient India.

367. JAIRAZBHROY, N. A. *The Rāgs of North Indian Music ; Their Structure and Evolution*. London, Faber and Faber, 1971, 222, 200.

Intro. to the historical Background, Present-Day North Indian Classical Music, Basic elements of Theory, Ṭhāt, The Effect of Drones, Evolution of the circle of Ṭhāts, Alternative Notes, Transilient Scales, Symmetry, Movement and Intonation, Appendix A : The system of 32 Ṭhāts. Appendix B. Description and Notation of Recorded Music examples.

368. JONNES, Clifford R. *Kathakali : An introduction to the Dance-Drama of Kerala*. San Francisco, American Society of Eastern Arts, 1970, II—115.

Deals with the traditional forms of Indian dance-Drama and Theatre.

369. KARLEKAR, J. "Bhāratīya Lokanṛtya ; rūpa aur Pr̥sthabhūmi." *RBh*, XII (3-4), 1970, 31—B.

370. KAUFMANN, WALTER. *The Ragas of North India*. Bloomington and London, Indiana Univ. Press, 1968, V—IX, 625, pl. 35, bib., (*Oriental Series*, Vol. I) ; \$ 15.00.

Rev : *JAOS*, LXXXX (4), 1970, 593—594.

Discusses historical works dating from the second century B. C. to the eighteenth century.

371. KOOMARSWAMI, ANANDA and DUGGIRALA GOPAL KRIST-NAYYA. *The mirror of Gesture (being the Abhinaya Darpaṇa of Nandikesvara)*, New Delhi, Munshiram Manoharlal, 1970, 52, unpriced.

Nāṭya, Nṛtta and Nṛtya.

372. KUMAR GANDHARVA. Lokasangīta : Bhāratiya Sangīta Kā Mūlādhara. *RBh*, XII (3-4), 1970, 34—39.

By courtesy of "Sammelana Patrikā."

373. MATHUR, N. L. *Sculpture in India (its history and Arts)*. 1972, 101 Rs. 45.00.

Early period, Gupta period, Early Medieval Period, Medieval Period, The last phase, plates (47), Notes, Bibliography, Index.

374. MEHATA, RAMANLAL CHHOTELAL. *Āgarā Gharānā ; Paramparā Gāyākī aur Cījen*. Bharatiya Saṅgita-Nṛtya-Nāṭya Mahavidyalaya, Maharaja Sayājirāo Visvavidyalaya (Dstr. Univ. Publications Sale's Unit) 1969, 20, 51, 9, 194 (Series no. 12). 5.00.

On the hereditary families of Hindustani musicians of Agra (Uttar Pradesh) and their styles of music ; selected songs with notations.

375. MUKHOPADHYAYA, SANATAN. *Theory of harmonization : Indian Melody*. Calcutta, The author, 1970, 22, 29, 10.00.

376. NAIDU, B. V. N., and others. *Tandava Laksanam or The Fundamentals of Ancient Hindu Dancing*. New Delhi, Munshiram, 1971, 202, 50 pls, 184 illus., 45.00.

A tr. into English of the IVth Chapter of Bharata's Nāṭya-śāstra with a glossary of Technical Dance terms compiled from the eighth, ninth, tenth and Eleventh chapters of the Nāṭyaśāstra.

377. NAYDU, HANUMANTA. "Chhattisagaḍhī Lokagīta." *Hj*, 3 (1), 1971, 1—35.

378. NEOG, Maheswar. "Three Sangita works Found in Assam." *PICO*, III (2), 1970, 721—723.

On the three Sangita works—*Hastamuktāvalī* of Shubhāṅkara Kavi (on the manipulation of the hands in classical dances), *Harismṛti-Sudhāṅkura* of Raghunandan (the history

of the origin of music on earth) and the *Vādyapradīpa* of Yadupati (on the Rhythm in music).

379. NIJENHUIS, EMMIE Te. "The Sanskrit Dhyānas of Johnson Album 35 and the Rāga Descriptions of Subhaṅkara's Sangitadāmodara." *JRAS*, (1) 1971, 52—58.

Deals with an important musical treatise—the *Sangita Dāmodara* of Shubhaṅkara. Holds that some Sanskrit dhyānas of the album *Johnson collection* 35 bear close resemblance to Sanskrit texts of the *Rāgamālā* series as well as to the *rāga* descriptions of Śubhaṅkara's *Sangita-dāmodara*. On comparing the Sanskrit dhyānas of *Johnson collection* 35 with the *rāga* description of Subhaṅkara, in 16 cases one will find a striking similarity; Reproduces the Sanskrit text of the 16 notes, following dhyānas—

Meghamalhār, Gāndhāra, Naṭa, Karṇāta, Lalita, Rāmakarī, Bilāvalī, Kakubhā, Khambhāyati, Mālava, Vibhāsa, Varāṇṣī, Bhairavī, Madhumādhavī, Śrīrāga and Dhanāśrī.

380. NIJENHUIS, EMMIE Te. *Dattilam : A Compendium of Ancient Indian Music*. Utrecht, 1970, XII, 477.

An ancient Sanskrit treatise on melody, rhythm, musical form and performance. With intro., tr. and commentary.

381. OJHA, Dina Dayal. "Bikānera Kī Katipaya Vyāvasthāyika Gāyaka Jātiyā." *Vaicārikī*, I (2-3), 105—109.

Dholi—(Hindu and Muslims) Ṭhādhi—(Hindu and Muslims) Mirāsī, Māngagiyār, Pator, (Bhagatīna), Kacanī, Kajari, Rāwala.

382. PATNAIK, Dharendra Nath. *Odissi dance*. Bhubaneswar, Orissa Sangeet Natak Akademi, 1971. 110.20.00.

383. PILLAI, SOMASUNDARAM, J. M. *Siva-Nataraja, the Cosmic dancer in chid-ambaram*. The author, Annamalainagar, 1970, VI, 99.3.00.

Interpretation of dancing images of Śiva.

384. PUBLICATIONS DIVISION, GOVT OF INDIA (Ministry of Information and Broadcasting). *Aspects of Indian music*. 1970, 103. 1.50.

Articles and papers read at the music symposia arranged by All India Radio.

385. RAGHAVAN, M. D. "The Sandeśakāvya of the Sinhalese and the sandeśa Dance." *Raghavan Volume*, 1971, 37.

386. RAGHAVAN, V. (Ed.) *Nṛttaratnāvalī of Jāya Senāpati*. Madras, Govt. Ori. Manuscripts library, 1965, IX, III, 164, 22, 255, 222, 22.00.

Rev : *ABORI*, LI (1-4), 1971, 250—259.

Edited for the first time ; eight chs. ; definition of Nāṭya and its four constituents ; different aspects of Nṛtya ; Āṅgika Abhinaya, Cārīs (Movements of legs), Sthānas and Maṇḍalas ; 108 Karaṇas ; Aṅgaḥāras, Recakas ; Deśī Varieties of Sthānas, Karaṇas and Bhramarīs ; Deśī Varieties of Pādas, Deśī Cārīs, Deśī Lāsyaṅgas ; varieties of Gaits ; topics suitable for starting lessons in dance, the stage, preliminaries, dance dress etc., varieties of dance like Perani, Rāsaka etc., and Theatre ; presentation of the dance-recital ; Editor's valuable introduction.

387. RAGINI DEVI. "Dance dialects of India." Delhi, Vikas, 1971, 224. 95.00.

388. RANADE, Ganesh Hari. *Hindustani Music : its Physics and Aesthetics*. Bombay, Popular Prakashan, 1971, (3rd ed.) VIII, 204. Rs. 16.

First published in 1939.

389. ROSENTHAL, Ethel. *The story of Indian Music and its Instruments*. New Delhi, Munshiram, 1971, 247, 19 illus. 24.00.

The nature and importance of Indian Music ; origin, Time, and tune, the Vīṇā etc. Eng. Tr. and notation

of the Kṛitis of Tyāgarāja ; Sir William Jone's treatise on the Musical Modes of the Hindus ; aspects of Indian music and musicians.

390. ROY, Bhagavati Prasad. "Sūradāsa kī Sangīta Pratibhā." *Prajñā*, 17 (1), 1971, 23—43.

391. SADGOPAN, V. V. "Problems of Music Education in India," *XVI* (1), 1970, 211—219.

392. SASTRI, K. A. Nilakanta and VENKATARAMAN, K. R. "The Tamils and the Art of Dance". *BITC* 1971, 10—33.

393. SHANKAR, Ramendra. "Symbolism of Mudras in Hindu Dancing". *Folklore*, XII (1), 1971, 12—19.

The Vedia hymns and mantras became the foundation of Tantric worship and were accompanied by strange hand gestures and movements. The word denotes a seal. The hand gesture places a seal to the associated Mantra and becomes a source of pleasure to the gods worshipped. These form the powerful means of expression in a dance. The different gestures of the hands with their significance are described.

394. SHARMAN, Gopal. *Filigree in Sound : Form and content in Indian Music*, London, André Deuteh Ltd., 1970, 176 £ 2.10 ; Delhi, Vikas, 1970, 176, 27.50.

Rev : *AP*, XLII (1), 1971 41—42.

On Indian Music, its modes and scales, instruments etc. ; includes a verbatim conversation of the author with yehudi Menuhin—a western world famous musician.

395. SINHA, Purnima. "Rabindra Sangeet : Songs composed by Rabindra Nath Tagore". *Folklore*, XII, Ap. 1970, 131—151.

A study of Rabindra Sangeet in the light of Indian

music ; Different Rāgas and folk forms in Tagore's compositions.

396. SINHA, Purnima. *An Approach to the Study of Indian music*, Calcutta, Indian Pubs., 1970., 119 (Indian Pubs monograph Series, no. 11). 20-00/\$ 4.00 U. S.

397. SRIMALA, Pyarelal. "Jaina Vāṇmaya Kā Saṅgita Pakṣa", *Saṅgita*, XXXVIII (3) 1972, 24—25.

398. SRINIVASAN; R. "Music and Musicians : Anecdotes", *BJ*, XVIII (7), 1971, 52—58.

399. SRIVASTAVA, Kumkum. "Lokadhunē evaṁ unase utpanna rāga", *Saṅgita*, XXXVIII (3), 1972, 38—43.

400. SUNDARARAJAN, V. V. *Mahārāja Sri Swāti Tirumal Kṛtis* (Part I) Trivandrum, Sri Swati Tirumal Kritis Publications Committee 341, Rs. 8.00, 1970.

401. VATSYAYANA, "A history of dance, drama and Music in Mediaeval age of india." *PICO* III (2) 1970, 742—97.

Traces the history of Indian dance and drama during the period 1206—1700.

402. VELANKAR, S. B. *Gītanirvāṇam*, Bhopal, Surabharati, 1970, 96, Rs 5-00

with concepts and notations, Tals, and Mātras. Series of songs with Raga and Tālas. Appendix 1—List of Rāgas, Appendix 2 list of Tālas. Appendix 3 list of Texts.

403. VENKATACHARYA, T. "The Nṛttahastas in the Nāṭya-śāstra." *EW*, XXI (3-4). 347—349.

The ninth Ch. of the Nāṭya Śāstra refers to 24 Asaṅhyuta hastas, 13 Saṅhyutahastas and a number of Nṛttahastas. The number of Nṛttahastas is not clear. The author discusses this question in the paper.

III. BUDDHISM

1. ABE, Masao. "A Buddhism of Self-awakening not a Buddhism of Faith." *Añjali, (Wije.ekera Feli. Vol.)*, Univ. of Ceylon 1970, 33—39.
2. ACHARYA, Narendra Dev. *Bauddha Dharma Darśana*. Patna, Bihar Rashtrabhasa Parishad, 1971, Rep., 690, Rs. 25.00.
3. ADVANI, K. V. "Buddhism And Freedom of Spirit." *Mahābodhi*, 79 (9), 1971, 356—358.
4. AHIR, D. G. "Temples of Kanum." see *Architecture*.
5. AHIR, D. G. *Buddhism in Punjab, Haryana and Himachala Pradesh*. New Delhi, Mahabodhi Soc. of India, 1971, 113. Rs. 5.00.
6. AHIR, D. G. "Eighty Years of Buddhism in India (1891-1971)." *Mahābodhi*, 79 (5-6), 1971, 219—221.
7. AH-UEH, Yeh. "Sad asacca tattvaṃ, as the Parinippannasvabhāva." *JIBS*, XX (1), 1971, 373.
8. AMORE, Roy Clayton. *The Concept And Practice of Doing Merit in early Theravada Buddhism*. Columbia Univ., 1970, 178. order no. 71-6136, *Abstract : DAI*, XXXI (9), 1971, 4875—A.

Discusses the formative period of Theravāda Buddhist ethics. Throws light on the concept and practice of doing merit (puñña). An analysis of merit theory in the early *Suttas* reveals that the early Buddhists adopted the traditional practices of sacrificing, granting hospitality, making offerings and venerating holy persons but reinterpreted all these practices in accordance with Buddhist values and goals. Theravāda Budd. agreed with the Brahmanic notion that one gains happiness in this life and heaven after death by means of his merit. The Abhidhammic works consistently hold that according to Theravāda Budd. merit is not a material quality but a spiritual quality.

9. ANACKER, Stefan. *Vasubandhu : Three aspects : A Study of a Buddhist Philosopher*. The Univ., of Wisconsin, 1970, 520, order no. 70-8257, M \$ 6.60 ; X \$ 23.40.

Abstract : *DAI*, XXXI (1), 1970, 420—A—421—A.

Tries to demonstrate an inner coherence in different works of Vasubandhu ; Examines Vasubandhu's thought and demonstrates a continuity of vision in the works attributed to him particularly in *Vādaśādhī*, *Karmasiddhi prakaraṇa* and *madhyāntavibhāgaśāstra* ; Gives annotated trs. of these three texts and of the commentary on *Karmasiddhiprakaraṇa* by Sumati Śīla.

10. ANAGARIKA GOVIND, Lama. "Consciousness Expansions and Disintegration Versus Concentration and Spiritual Regeneration." *MW*, XLVI (2), 1971, 77—81.

11. ARYASURA. *Jātakamālā*. Delhi, Motilal, 1971, Rep., 350. 30.00.

12. BAGCHI, S. *Mahāyāna Sūtrālaṅkāra (of Asaṅga)*. Darbhanga, The Mithila Institute of post-graduate and Research in Sanskrit learning, 1970, 328. Rs. 25.00.

13. BAGCHI, S. (Ed.) *Mahāvastu Avadāna* (Vol. I). Darbhanga, 1970, 416 (Buddhist Sanskrit texts, 14). DM 29.20.

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Kharoṣṭhī characters ; a Buddha head of Kuṣāṇa style in Dulvergin town in Farghana Valley ; several Buddhist temples of 7th—8th centuries ; a complex of a stūpa and monastery at Ajinā Tépé ; a birch-bark MS. in an earthen pot at Zang Tépé—a *Sanskrit* commentary on pātimokkha.

A number of non-Buddhist sites' excavations have yielded Kuṣāṇa coins, stone reliefs of Gandharva style, polychrome painted murals, clay figures, wall paintings etc. with traits of Indian representation. These and many other things establish the contacts between India and Soviet Central Asia in the remote past.

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128. HARDAYAL. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. Motilal, 1970, Reprint, 412, Rs. 25.00.

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130. HINUBER, Oskar V. "Eine Karmavācanā—Sammlung aus Gilgit." *ZDMG*, 119, 1970, 102—132.

131. HIRAKAWA, Akira. "A Study on the Relations between the Prajñāpāramitā and the Śaṭpāramitāsūtra." *JIBS*, XIX (2), 1971, 584—592.

132. HOERNLE, A. F. R. *Manuscript remains of Buddhist literature found in Eastern Turkestan*. Facsimiles of mss. in Sanskrit, Khotanese, Kuchean, Tibetan and Chinese with transcripts, translation and notes, critical introductions and vocabularies. Vol. I (all pub.) Oxford, 1970, Rep., 446, 22 pls. DM 103.—

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134. HUMPHREYS, Christmas. *The Wisdom of Buddhism*. London, Rider and Co., 1970, Rep., 280. £ L. 50.

Rev : *AP*, XLII (5), 1971, 225—26.

135. INAZU, Kizow. "Final Stage of Religious Awakening Expressed in the 7th and 8th Grade of Bodhisattva (A Research into the Viewpoint of Prince Shōtoku in Reference to Daśabhūmika—Sūtra)." *JIBS*, XVIII (2), 1970, 1054—1043.

(1) Arrangement of the Ten-Grades into two Stages.

(2) Differentia between the 7th and 8th Grade indicated in the Daśabhūmika—Sūtra. (3) The view of Prince Shōtoku.

136. ISODA, Hiro fumi. "A Study on the Cittotpāda in the Abhisamayālaṅkāra." *JIBS*, XIX (1), 1970, 71—76.

137. ITO, Juiei. "The Meaning of 'Daśa-bhūmi' in the Daśabhūmika-sūtra." *JIBS*, XIX (1), 1970, 204—211.

138. ITO, Juiei. "'Jñāna-bhūmi' in the Daśabhūmika-sūtra." *JIBS*, XX (1), 1971, 365.

139. IWATA, Ryōzō. "Amala-jñāna and Amala—Vijñāna." *JIBS*, XIX (2), 1971, 625—626.

140. IZDAL, I. P. *Mahāvratpatti. Minaev (2) izdanie, Suka-zetelem. etc.* St. Petersburg, 1970, Rep. 286. (Bibliotheca Buddhica, 13). *DM* 42.

141. JACOBSON, Nolan Pliny. "Buddhism, modernization, and Science." *PEW*, XX (2), 1970, 155—167.

142. JAIN, Dharma Chandra. "Duḥkha āryasatya—eka vivecana." *Anekānta*, XXIV, 1971, 205—10.

143. JAIN, Jagadish Chandra. *Prācīna Bhārat ki Śreṣṭha kahāniyā*; *Bauddha kahāniyā*. Delhi, Jñānapith Prak., 1970, 16, 140 (Lokodaya Granthamala, 306), Rs. 3.50.

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144. JAIN, Shiva Charan Lal. *Ācārya Buddhaghoṣa aur unaki aṭṭhakathāḍi*. Delhi, Alpina Prak., 1969, 8, 463, Rs. 14.00.

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145. JAIN, Udai Chandra. "Bauddhadarśane pramāṇa-mīmāṃsā." *Māgadhā*, V, 1971, 43—56.

146. JAYASURIYA, M. H. F. "A Note on Pali Abhinīhāra and Cognate Forms in the Light of Buddhist Hybrid Sanskrit." *Añjali*, Univ. of Ceylon, 1970, 50—54.

147. JAYATILLAKE, K. N. "Nirvana." *Mahābodhi*, 79 (1), 1971, 1—7.

148. JAYATILLEKE, K. N. "The Basis of Buddhist Ethics." *Mahābodhi*, 79 (2), 1971, 50—56.

149. JAYATILLEKE, K. N. "Buddhist Attitude to Other Religions." *Mahābodhi*, 79 (5-6), 1971, 126—128.

150. JAYAWICKRAMA, N. A. *The Chronicle of the Thupa and the Thūpavaṃsa. Being a Translation and edition of Vācissarathera's Thūpavaṃsa*. London, Luzac and Company Ltd., (Sacred Books of the Buddhists ; 28) 1971, XXXIV+286, 6 pls, 1 map. £ 6, 30.

The present author has re-edited and re-translated *Thup*., the first ed. of which appeared in 1935. Gives notes containing explanation of the text and geographical and archaeological data.

Thup—draws freely from *Mahāvamsā* and its commentary—the *Jātakanidāna*; the *Mahāparinibbāṇasutta* etc. The hero of *Thup*—is Duṭṭhagāmanī.

151. JAYAWICKRAMA, N. A. *The Sheaf of Garlands of the Epochs of the Conqueror, being A Translation of Jinakālamālipakaraṇam of Ratanapañña Thera of Thailand.* London, Luzac and Co., 1968, XVI, 235 (Pali Text Society Tr. Series No. 36). £ 4.20.

Rev : *JRAS*, (1), 1971, 94.

JKM—a Pali work composed in Siam in the 16th century ; with English tr.

152. JOSHI, L. M. "Truth : A Buddhist Perspective." *JGJKSV*, XXVII (3-4), 1271, 289—302.

Truth—conveys the meanings of two Buddhist terms—*Satya* or *sacca* and *dharma* or *dhmma* ; *dharma* as the foundation of human ideals and ideas. The truth is free from all labels ; it is neither Buddhist, nor Brahmanical, neither Christian nor Islamic. Buddhism endeavours to remove the obstacles on the way to Truth and makes the man to cultivate all these virtues that lead towards truth.

153. KAJIYAMA, Yuichi. "The Atomic Theory of Vasubandhu The Author of the *Abhidharmakośa*." *JIBS*, XIX (2), 1971, 1006.

154. KALUPAHANA, D. J. "Schools of Buddhism in Early Ceylon." *CJH*, I (2), 1970, 159—190.

History of the Schisms ; The Theory of Four Principal Schools (*catur-Mahā-Nikāya*) ; *Sthaviravāda* Tradition in Ceylon ; The Syncretic *Sthaviravāda*—*Buddhaghosa* and *Dhammapāla* · The *Sarvāstivāda* Tradition in Ceylon ; The *Sautrāntika* Tradition in Ceylon ; The three main centres of Buddhism ; *Mahāvihāra*, *Abhayagiri* ; *Jetavana*.

155. KALUPAHANA, D. J. "Aspects of the Buddhist Theory
B.—29

of the External World and the Emergence of the Philosophical Schools in Buddhism." *CJH*, I (1), 1970, 93—108.

Tries to show that "early Buddhism starting as a form of phenomenalism, gave rise to different schools of thought such as realism, metaphysical dualism, representationism, transcendentalism, idealism and immaterialism, all arising as a result of the differences of opinion expressed on the nature of the external world."

156. KANAJI, Isamu. "A Study on Prince Shōtoku's Commentary on the Saddharmapuṇḍarīka." *JIBS*, XX (1), 1971, 26.

157. KARIYA, Sadahiko. "The eternal Buddha in the Saddharmapuṇḍarīka-sūtra and the Pure Land Buddhist texts." *JIBS*, XIX (2), 1971, 853.

158. KASHIO, Jikaku. "Some Notes on Dvādaśaṅgaṭṭhaka-samuppāda." *JIBS*, XX (1), 1971, 348.

159. KATAYAMA, Ichiro. "Sikkhā—Vidhāna in Aggavaṁsa's Saddanīti." *JIBS*, XIX (2), 1971, 870—875.

160. KAUNDINYA, Rahi. "mūla Khānti bhāṣā ki pothī 'Kāmphā Cātā' yā kalpa kā itihāsa." *ŚP*, XXI (3), 1970, 39—42.

Kāmphā-Chātā means the history 'itivṛtta' of Kalpa. The manuscript consisting of 50 pages is restored in the 'Bauddhavihāra' in Narayanpur, Uttarlakhimpur (Assam), Barakhānti gāv.

161. KAWAMURA, Kōshō. "Faith in Abhidharma Buddhism." *JIBS*, XIX (2), 1971, 558—562.

162. KERN, H. and Bunyin Nanjio (Eds). *Śaddharma-puṇḍarīka-sūtram*. St. Petersburg, 1970, Rep., 523 (Bibliotheca Buddhica, 10). DM 75.—

The lotus of the true law.

163. KHER, Chitrarekha V. "Vāchaspati's exposition and criticism of the Buddhist View of Perception." *Rṣikalpaṇyāsa*, 1971.
164. KIMURA, Toshihiko. "The Practical and Religious System in the Pramāṇavārttikam of Dharmakīrti." *JIBS*, XX (1), 1971, 313.
165. KIMURA, Toshihiko. "[Śvarasādhana of the Naiyāyikas and the Critique by Dharmakīrti." *JIBS*, XIX (1), 1970, 221—229.
166. KIYOTA, Jaku-un. "Quotations of the Saddharma-puṇḍarīka-sūtra in the Śikṣāsamuccaya." *JIBS*, XIX (1), 1970, 217—220.
167. KLAR, W. H. "Genuine Buddhism and Buddhist Solidarity." *DI*, X (3), 1970, 47—54.
168. KOHNO, Yashushi. "The Study of Buddhist Arts." see *Art*;
169. KOJIMA, Kazuakira. "A Study on the Paṭicca-samuppāda in Primitive Buddhism." *JIBS*, XIX (1), 1970, 185—199.
170. KULATHUNGAM, L. C. D. "Buddhist Elements in the Logic of Saiva Siddhanta." *ŚS*, V (2), 1970, 171—183.
171. KUMARAPPA, Jaga disan M. "Buddhist Missioneries of Asoka." *AP*, XLII (6), 1971, 235—40.

A reprint from *AP*, Nov., 1931.

Concludes that Aśoka's "enthusiasm and piety, his driving power and moral earnestness, his missionary zeal and ceaseless efforts, contributed much not only to popularizing during the pre-Christian era the Buddhist way of Buddha thinking and living but also to raising the religion of Buddha to the rank of a world religion." (p. 240).

172. LAMOTTE, ETIENNE. "Le Triate de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra). pt. III, chs.

XXXI—XLII. Louvain, Institute Orientaliste, Vol. II, LXVIII+1119—1733, 1970, Fr. 1100.

Rev : *Asia Major*, XVII (1), 1971—72, 105—112.

The III Vol. contains a long intro. (pp. V—LX), the tr. of chs., 31—42 (chapters 19—26 and the beginning of 27) ; deals with the *dharma*s of the way of Nirvāṇa and with the attributes of the Buddha. Intro. deals with problems relating to the author and the sources of the *Ta-chih-tu lun* ; States that the name Mahāyāna never occurs in the inscriptions. The expression Mahāyānic Śākyabhikṣu-Ācāryya is found in an inscription from East Bengal dated A. D. 507—8. Inscriptions of the Pāla period mention *māhāyāna anuyāyin* ; considers a particular passage from the *Hsi-yu-chih* as quoted in the *Fa-yuan lin* (Taishō 2122) as the oldest reference to Nāgārjuna.

173. LAMOTTE, Etienne. *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)*, Louvain Leuven : Publications Universitaires, 1962, 488, (Bibliothèque du Muséon. Vol. 51).

Rev : *ZDMG*, 121 (2), 1971, 410—413.

174. LAMA, Taranath. "History of Buddhism in India." *JAIH*, III, (1—2), 1969—1970, 182—192.

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The Tibetan original was translated by Harinath De.

175. LI-KOUANG, Lin. *Dharma-Samuccaya, compendium de la Loi. Recueil de Stances extraites du Saddharma-smṛtyupēsthāna-sūtra par Avalokita Simha*. Paris 1969, VIII+416+27.

Sanskrit ms. of Bhikṣu Avalokita Singh, entitled "*Dharma-Samuccaya* : includes Chs. VI—XII.

176. LA SHA, J. P. S. "The Panca-Mahādāna Sutra And the Allaying of Anxiety", *Mahabodhi* 79 (5—6), 1971, 158—167.

177. LAW, B. C, A note on the Sāsana-Vansa, *JASB*, XLIII—IV, 1970, 247—250.

written in Burma in 1861 A. D., *Sasanavamsa* deals with the history of Buddha's religion ; refers to the mutual dependent relation of the state and the Sangh in Burma.

178. LETHCOE, Nancy Jane. *The Bodhisattva-Structure in Kumārajīva's Astasahasrika-Prajnaparamita-Sutra*. Wisconsin, 1971, 519.

Describes in detail the various types of bodhisattvas found in Kumārajīva's translation of the *Aṣṭasāhasrikā* including their attainments, failures, and distinguishing characteristics.

179. LITVINSKY, B. A. "India and Soviet Central Asia" *Vivekananda Vol.* 1970, 263—74.

Tries to Sammarise the new archaeological material against the background of available data concerning the spread of Buddhism in Soviet Central Asia.

180. LOKESH CHANDRA, "The Buddhist Temples of Eastern Siberia" *JGJRI*, XXVI (1—3), 1970, 629—635.

181. LOKESH CHAMDRA. *Sanskrit Manuscripts from Tibet International Academy of Indian Culture*. New Delhi 1971, Rs. 10.00.

(Buddhist texts. Facsimile edition of the *Kālacakra*-tantra and of an unidentified palmleaf manuscript, both from the Narthang Monastery.

182. LOBSTEIN, Anne. "Zen and the Every day World" (a talk given at the Buddhapadika Vihara in Nov. 1970). *MW*, XLVI, (1), 1971, 17—20.

183. LUSTIG, Friedrich V. "On the Path of Discipleship." *Mahabodhi* 79 (7), 1971, 262—268.

184. LUCE, Gordon H. *Old Burma-Early Pagan*. New York Univ., 1970, Vol. I : XVIII, 42 ; Vol. II : 337 ; Vol. III : 45 (7) pls. (Artibus Asiae, Supplementum 25). S 120.

Rev : *JRAS*, (2), 1971, 201—4.

About the old Superb Buddhist Capital City, Pagan (1) the history of Pagan, Mahāyān and Tantric Buddhism, Theravāda ; (2) Iconography : Symbols and postures ; scenes from the Buddha's life ; Mahāyānist and Tantric ; Brahmanical ; (3) Architecture : *Stupas*, Shrines and Temples, (4) descriptive catalogue of 455 pls. ; Bibliography and indexes etc.

185. LUDWIG, Alsdorf. *Die Āryā-Strophen des Pali-kanons metrisch hergestellt und textgeschichtlich untersucht*. (Academic der Wissenschaften und der Literatur, 1967, no. 4). 1968, 89. DM 14.—.

Rev : *JAOS*, LXXXX (4), 1970, 586—87.

Chronological Study of the āryā metre ; points out the transitional forms between the old and the new āryās with an 'old' 3-moric fourth gaṇa ; Transitional forms uncommon in Prakrit but very usual in Pali ; text older than the Jain text ; introductory part of the *Mahavagga* is a later secondary composition ; work valuable for the historical Study of Pali literature.

186. MACDONALD, Ariane. "Le Dhānyakaṭaka de Man-Luñs Guru", *BEF*, LVII, 1970, 169—213.

187. MACKENZIE, D. N. "Buddhist Terminology in Sogdian : A Glossary. *Asia Major*, XVII (1), 1971—72, p. 28—89.

About a dozen Buddhist Sogdian texts have been identified as more or less close translations of extant Chinese texts. The writer presents a glossary of the Buddhist terminology in the Chinese text, relating each terms to its Skt. equivalents (s) where possible and listing the Sogdian translations verifiable.

188. MACKENZIE, D. N. (Ed. Tr). *The Sutra of the causes and effects of actions in Sogdian*. London, Oxford Univ. Press, 1970, XIII, 77 (School of Oriental and African Studies, London Oriental Services, Vol 22). 65s.

Rev : *BSAOS*, XXXIV (2), 1971, 411—415.

189. MAHATHERA, H. Saddhatissa. "The Beginning of Beings the creation—." *Mahābodhi*, 79 (2), 1971, 65—67.

190. MAHATHERA, Piyadassi. Character Illumines Wisdom." *Mahābodhi*, 79, (5—6), 1971, 217—218.

191. MAHATHERA, Narada. What is the Origin of life" *Mahābodhi*, 79 (5—6), 1971, 171—175.

192. MAJUMDAR, Prabhash Chandra. "Agārasmā Anagāriyam Pabbajjati." *Jagajiyoti* 1970, 19—22.

193. MAKAMAYA, Noriaki. "Asvabhāya's Commentary on the Mahāyānasūtrālaṅkāra IX. 56—76." *JIBJ*, XX (1), 1971, 473, 465.

194. MALLIK, Madhusudana. "A Critical Appraisal of The Dhammacakka—ppavattana Suttas", *Mahābodhi*, 79 (7), 1971, 275—281.

195. MALVANI, Dalsukhbhai (Ed.), *Dharmottaraṣṭadīpa. Being a sub-commentary on Dharmottara's Nyāyabinduṭīkā, a commentary on Dharmakīrti's Nyāyabindu*. Patna, 1971, 362 (Tibetan Sanskrit Works Series, 2.) DM 20.—

Nyāyabinduṭīkā and Nyāyabindu also have been included.

196. MANO, Ryūkai. "On the Three Jñatās" *JIBS*, XVIII (2), 1970, 1042—1036.

(1) The three *Jñatās* (2) The early Buddhism (3) The smaller *Prajñāpāramitā-sūtra* (4) The *Mahā-Prajñāpāramitā-Sūtra* (5) The *Mahā-Prajñāpāramitā Sāstra* (6) The *Abhisamayālaṅkāra* (7) The commentary of *Abhisamayālaṅkāra*.

"The three *Jñatās* are the wisdom of Buddhissattva. *sarvajñatā* is the wisdom of lower and primary step, *mārgajñatā* is the wisdom of act and leading others and *sarvākūrajñatā* is its effect and its essence".

197. MARTINI, G. "Vālukacetiya". *BEF*, LVII, 1970, 155—68.

198. MASAKI, Haruhiko. "On the Problem of Prajñā, Caryā and Śraddhā—in connection with the commentary upon the Vimalakīrti-nṛdeśa-sūtra". *JIBS*, XIX (2), 1971, 993.

199. MASAKI, Haruhiko "On the concept of "Sattva" and its Development." *JIBS*, XVIII (2), 1970, 993-983.

200. MASUDA, Hideo. "Mahākaruṇā and Upāya in the Gaṇḍayūha-sūtra." *JIBS*, XX (1), 1971, 56.

201. MATSUNAGA, Daigan Lee, *A Critical Analysis of the Buddhist Concept of Hell*, Claremont Graduate School and Univ. Centre, 1970, order No. 70-11, 911, 147 pp., M § 4-00 ; X § 7-00 Abstract : *DAI*, XXXI (2), 1970, 802—A.

"*Niraya* is not a place of retribution after death. Rather it is a symbolic expression of present human existence viewed through self-reflection. Man, because of his delusion and clinging creates *niraya* and lives there without ever being aware of the fact, for *niraya* represents an attitude of mind. Once this attitude of ignorance is overcome and converted to enlightenment, then the individual's *niraya* instantaneously is transformed into the Land of Purification" and that both these are contained within the mind of the individual.

202. MCDERMOTT, A. C. Senapc. (Ed.) *An Eleventh-Century Buddhist Logic of "Exists"*. *Ratnakīrtis Kṣaṇbhaṅga-siddhiḥ Vyatirekāt-mikā*. Dordrecht—Holland, D. Reidel Pub. Comp. 1969 X + 88. Fl. 25.

With intro, tr. and notes.

203. MCDERMOTT, James Paul. *Developments in the Early Buddhist Concept of Kamma/Karma*. Princeton, 1971, 255.

204. MEHTA, R. N. "An Amitabha Buddha Image from Cavaj" see *Art*".

205. MISHRA, Shiv Nandan "The Licchavi Parisā of Vaiśālī". *JAIH*, III, (1-2), 1969-70, 86—89.

Discusses the numerical strength of Parisā, the metropolitan assembly of the Licchavis on the basis of the Buddhist canonical texts and the jātakas.

The two assemblies—

(1) General assembly of 7,707 and (2) a select one of 500 members.

206. MISRA, G. "Buddhist Logic and its Doctrine of Apoha." *Bhārati Ū*. V (9), 1971, 1—6.

207. MISRA, G. S. P. "A Buddhist Legend Re-written : Devadatta And His Character." *Bh. Vd.*, XXVIII (1-4), 1971, 22—29.

208. MISHRA, Krishna Prasad. "An existentialist Approach to Buddhism—Causality and Freedom." *Bhārati Ū*, V (9), 1971, 7—12.

209. MISRA, R. N. "Yakshas in the Buddhist Literature." *BAIHA*, 1968, XI, 7—30.

Numerous references of *Yakkhas* in Pali works ; from *Yaj* 'to sacrifice' ; different from the yakṣas of *Mahabharata* or Purāṇic yakṣas ; cult of Yakkha-worship prevalent in eastern India ; figure as a class or as individual mighty demi-gods ; creatures of voracious appetite ; benevolent and molevolent or converted yakkhas ; creatures of wild and forests called rukkhadevata—the tree gods or bhummadevatā—earth gods ; invisible, assume different shapes ; make loud noise ; possess super-natural power and beauty as special traits ; possessor and bestower of

riches ; inimical to Buddhism ; votaries of yakkhas consisted of kings and commoners, ascetics, the sea-faring and forest tracking traders etc., the wide spread yakkha-worship was condemned by Buddha and his disciples ; remnants of an ancient demonology.

210. MITRA, Rajendralal. *The Sanskrit Buddhist Literature of Nepal*. Calcutta, Sanskrit Pustak Bhandar, 1971, Rep., 18+32+341+4. DM 32.—

“An analysis of the manuscripts presented by B. H. Hodgson to the Asiatic Society of Bengal.”

211. MITTAL, Kusum. *Dogmatische Begriffsreihen im älteren Buddhismus II. Das Saṅgītiśūtra und sein Kommentar Saṅgītiparyāya*. Berlin, Akademik-Verlag, 1968. Teil 1, 488 ; teil 2—155, M. 139.—

Rev : *WZKSAIPh*, XIV, 1970, 216.

212. MITRA, Sisir Kumar. “Buddhism : A Bird's-eye view.” *BRMIC*, XXI (3), 1970, 74—80.

213. MIYAMOTO, Kenji. “Cittamātra in the Laṅkāvatāra-sūtra.” *JIBS*, XIX (2), 1971, 853.

214. MIYAMOTO, Shoson. “An Appeal in Hope of Expediting the Indexing of the Buddhist Canon.” *JIBS*, XVIII (2), 1970, 954—947.

215. MORI, Isodō. “The Bhānakas in the Pāli Aṭṭhakathās.” *JIBS*, XX, 1971 (1), 352.

216. MORI, Shōji. “The Doctrine of Anicca-dukkha-anattan in the Nikāyas and Āgamas.” *JIBS*, XIX (2), 1971, 827—830.

217. MUDIYANSE, Nandasena. “Buddhism in Ceylon, Its Past and Present.” *Mahābodhi*, 79 (1-4), 1971, 444—449.

218. MUIR, John. “M. Auguste Barthélemy on the state of Indian Society in the time of Buddha and the Character of Buddhism.” *JA*, III, 1971, 329.

219. MUKHERJEE, Biswadab. *Die Überlieferung Von Devadatta, dem Widersacher des Buddha, in den Kanonischen Schriften.* München, 1966.

Rev : *ZDMG*, 120, 1970, 402—403.

220. MUKERJI, R. N. "The Dawn of Karuṇā (Compassion) in the East." *Prajñā*, XVI (1), 1970, 144—158.

221. MUNSTERBERG, Hugo. "Dhyāna in Japanese Art." *Vivekananda Vol.*, 1970, 359—62.

222. MURAKAMI, Shinkan. "Ātman in the Old Upaniṣads and in Early Buddhism—with special Reference to the Image of Light (Jyotis)." *JIBS*, XX (1), 1971, 110.

223. MURAKAMI, Shinkan. "Nirātman of the Maitri-Upaniṣad—Compared with anātman of the early Buddhism." *JIBS*, XIX (2), 1971, 550—557.

224. MURTI, T. R. V. *Central Philosophy of Buddhism.* London, 1970, Rep., 386. 36.00.

225. MURTI, T. R. V. *Central Philosophy of Buddhism.* London, 1970, rep., 386, Rs. 36.00.

226. MURTY, K. S. *Nagarjuna.* New Delhi, National Book Trust, 1971, III. Rs. 2.25.

(On the life and works of Nagarjuna, an Indian Buddhist Philosopher).

227. NADKARNI, Mangesh Vithal. *NP-embedded Structures in Kannada and Konkani.* California (Los Angeles), 1970, 320.

228. NAGARUNA, *Mahāprajñāpāramitāśāstra. Le traité de la grande Vertu de Sagesse.* Tome three Chapitres 31 a 42. 1970, 683. (—I—LXVIII; 1119—1733), (Publications de L'Institut Orientaliste de Louvain, 2. DM 91.70

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230. NAGARJUNA, "Mūlamadhyamakakarika". Tokyo, 1970. 214. DM 45.—

Romanized text and tr. With intro. by K. K. Inoda.

231. NAGARJUNA, "Mūlamadhyamakakārikās. Publ. avec la Presamnapadā, Commentaire de Candrakīrti, par L. de La Vallée Poussin. St. Petersburg, 1970, Rep., 665. (Bibliotheca Buddhica, 4). DM 88.—

232. NAIR, P. Thankappan. "Dharma Sastha is Lord Buddha". *Mahābodhi* 79 (8), 1971, 312—316.

233. NAKADA, Naomichi. "Word and Inference in the yukti-dīpikā (pt. II)". *JIBS*, XIX (2), 1971, 1000.

234. NAKAMURA, Hajime. "The coming into Existence of the Ten Precepts in Early Buddhism". *JIBS*, XIX (2), 1971, 498—503

235. NAKAMURA, Zuiryu. "On the four sheets of Gilgit Manuscripts of Saddharmapuṇḍarīka-Sūtra in the Bill Library." *Añjali*, Univ. of Ceylon, 1970, 63—74.

236. NAYAKA, Thero, Neluwe. "Buddhism and world Peace." *Mahābodhi*, 79 (5-6), 1971, 224—226.

237. NISHI, Giyū. "The Origin of the Tathāgata-garbha Thought. *JIBS*, XIX (1), 1970,

238. NOBEL, J. *Suvarṇaprabhāsottamasūtra. The sūtra of Golden Light*. London, 1970, 121, (Sacred Books of the Buddhists, 27). DM 32.60.

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(Agniparīkṣā (Fire-ordeal) ; Acharya Tulsi ; Atmaram and Sons, Delhi, 1961, XX—80. Rs. 6.50.)

78. MAHENDRA KUMAR, Muni. "Pāwā Kahā Gangā Ke Dakṣiṇa mē yā utara mē ! *Śramaṇa*, XXI (11), 1970, 23—24.

79. MAHENDRA KUMAR, Muni. *Visva Prahelika*, (Enigma of the Universe). Bombay, Javeri Prakashan, 69, 17, 364. 15.00.

Rev. *JJ*. VI (2), 83—85.

Jain view of the universe based on canonical texts,

including Jaina metaphysics, Jaina cosmology & Jaina cosmogony.

80. MAJUMDAR, M. R. "Gujarātī Society and the Jainas". *BCGV*, XV, '70, pp. 16—23,

81. MALVANIA, Dalsukh and others. "*Āgamie Index*, L. D. Inst. of Indology., Ahmedabad, 1970, (L. D. Series, no. 28). Rs. 32-00.

Index to Jain canonical literature and commentaries.

82. MALVANIA, Dalsukh. "Nirgrantha kā Cāturyāma—'Sarvavārivārito' Kā artha." *JGJKSV*, XXVIII (3-4), 1971, 315—17.

Vāri means that which is to be prohibited, that is Sin. By the Oath of Mahāvīra, taken at the time of Dīkṣā, it is clear that he avoids all kinds of sins. *Vāri* does not mean 'water.'

83. MALVANIA, Dalsukh (Ed.) *Ratnākaraṭṭhārikā*. (pt. III), Ahmedabad, Lalbhai Dalpat Bhai, 1969, 44, 170.

Rev : *ABORI*, LI (1-4), 1971, 262—263 ; *JOI*, XX (3), 1971, 325—26.

A commentary by Ratnaprabhācārya on the *Sūtra* work *Pramāṇanayatatvāloka* of Vādi Śrī Devasūri on Jain logic. The editor discusses in his Introduction, the brief history of Jain Logic and its contribution to Indian Logic.

84. MANDALIK, Shanti Lal. "Māṇḍava—Eka prācīna Jain Tirtha." *Śramaṇa*, XXI (6), 1970, 5—15 ; XXI (7), 1970, 24—30.

85. MATHUR, Manmohan Swarup. "Vācaka Kuśala lābha : Racanāḥ aur Racanākāla." *ŚP*, XXII (3), 1971, 8—14.

The Jain poet Vācaka was the disciple of Abhayadharma. Mentions his 18 works, discusses their dates.

86. MEHTA, Mohan Lal. *Jaina Culture*. Varanasi, Jain Ashram, 1970, 10,00,

87. MEHTA, Mohanlal. "Kyā Vyakhyā prajñapti Kā pandrahavā Śataka prakṣipta hai?" *Śramaṇa*, XXI (9), 1970, 12—15.

The 15th Śataka (*Gośālaka*) of *Vyākhyā—prajñapti* (Bhagavatī sūtra) throws light on the relations of Gośālaka and Mahāvīra.

88. MEHTA, Mohanlal. "Karma Kā Svarūpa." *Śramaṇa*, XXII (3), 1971, 3—11.

89. MEHTA, Mohanlal. "Karma Kī Maryādā." *Śramaṇa*, XXIII (2), 1971, 3—5.

90. MEHTA, Mohanlal. "Puṇya aur Pāpa." *Śramaṇa*, XXII (10), 1971, 3—7.

91. MEHTA, Mohanlal. *Jaina Philosophy*. Varanasi, P. V. Res. Inst., 1971, 234. 10.00.

Rev : *AP*, XLII (9), 1971, 414—15 ; *ABORI*, LII (1-4), 1971, 230.

A comprehensive exposition of Jaina Philosophy ; A revised version of author's *Outlines of Jaina Philosophy*.

92. MITRA, Sisir Kumar. "Jainism : A Bird's-eye View." *BRMIC*, XXI (5), 1970, 119—124.

93. MOOKERJEE, Satkari. *Hemacandra's Pramāṇa-mīmāṃsā*, Varanasi, Tara Pubs., 1970, XXIX, 82, 197. (*Prachya-Bhārati* Series, 11), 15.00.

On Jain logic ; text and tr. with critical notes.

94. MUKHTAR, Jugal Kishore. *Yogasūtra-Prabhṛta of Amitagati Niḥsaṅga Yogirāj*. Jñanapith Prak., 1968, 44, 233 (Jñanapith Murtidevi Jaina granthamala No. 33). 8.00.

Rev : *JAS*, 90 (2), 1970, 412.

A critical ed. ; throws light on the fundamentals of Jainism ; tr. in Hindi with notes.

95. NAGARAJ, Muni. "Srenika-Bimbisara—in the light of the Jaina Agamas and Buddhist Tripitakas." *JJ*, VI (3), 1971, 96—102.

96. NAHTA, Agar Chanda. "Bhaktāmara stotra ke Pāda-pūrti-rūpa stava Kāvya." *Śramaṇa*, XXI (11), 1970, 25.

97. NAHTA, Agar Chanda. "Padyamandira racita Bālā-vabodha pravacanasāra kā nahī, pravacana Sāroddhāra kā hai." *Śramaṇa*, XXI (5), 1970, 30—31, 37.

98. NAHTA, Agarchand and others. "Manidhārī Śrī Jinachandra Sūri." Calcutta, Nahata Brothers, 1971, jha+80. 75.

Life sketch of Manidhārī Jinachandra Suri, stotras, history of Mahattians etc.

99. NAHTA,, Agarchand. "Caturvīṁśati Stav kā pāṭha-bhāda aur eka atirikta gāthā." *Śramaṇa* XXII (12), 1971, 13—17.

100. NAHTA, Agarchand. "Jaina Sāhitya kā Bṛhad itihāsa, bhāga pāñca ke katipaya Saṁśodhana." *Śramaṇa*, XXI (9), 1970, 20—23.

101. NAIR, V. G. *Homage to Ādi Bhagavān Rṣabha of Polal*, Madras, Ratna Hiri Bai, 1971, 10.

Antiquity and sanctity of Adinath temple of Polal in Verses.

102. PANDEY, I. B. "Jaina concept of Liberation." *Śramaṇa*, XXII (12), 1971, 30—35.

103. PODDAR, Ram Prakash. "Poetry of the Uttarādhyayana Sūtra." *JJ*, V (2), 1970, 86—91.

104. PRASAD, R. C. *Mystic of feeling ; a study in Rajneesh's religion of experience*. Delhi, Motilal, 1970, 244. 20.00.

105. PUNYAVIJAYA, Muni and others. *Nandīsūtaṁ and Aṇugaddarūṁ : Jain-Āgama-Series 1*. 40.00.

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106. PUNYAVIJAYA, Muni. *Paṇṇavanāsuttam*. Bombay. 1971 27+487, 415 (Jain Agam Series, 9, II), DM 32.—

Tr. Into English by Nagin J. Shah, with introduction.

107. RAJESH, Dhanyakumar. "Jaina Ācāra-Śāstra kī Gati-śīlatā kā Samāja-Śāstriya addhyayana." *Śramaṇa*, XXI (10), 1970, 3—12.

108. RAGHAVAN, V. "The Date of the Jain Poet Hari-candra." *JGJRI*, XXVI (4), 1970, 45—46.

Places Hariścandra at C. 1200. A. D.

109. RAJESH, Dhanya Kumar. "Jaina aur Jainetara Sāhitya me Rāmākathā kā Vartamāna rūpa Kalpita hai." ?, *Śramaṇa*, XXI (7), 1970, 10—19.

110. RAJESH, Dhanya Kumar. "Jaina aur Vaidika Sāhitya me Parāvidyā." *Śramaṇa*, XXI (5), 1970, 5—15

111. RAJNEESH, Govind. Ajñāta madhya kālīna Fāgu Kṛti Raṅgatarāṅga Fagu." *Hindustānī*, XXXI (3—4), 1970, 129—152.

A work based on works on Jaina *Upākhyaṇa*.

112. RAMPURIA, Srichand. "Jainism." *JJ*, VI (3), 1971, 124—129.

113. RETTIG, Noel. "An Anthropological Study of the Religions of the Jains." *JJ*, VI (3), 1971. 89—95.

114. SARAVAGI, Kanhaiyalal. "Mahāvīra kī Nirvāṇa bhūmi Pāvā kī vartamāna sthiti." *Śramaṇa*, XXIII (1), 1971, 30—31.

115. SASTRI, Devendra Muni. Jina Kṛṣṇa Sāhitya." *Śramaṇa*, XXII (10), 1971, 14—19.

116. SHASTRI, Devendra Kumar. "Pratipattikā-eka Apabhramśa kā acarcita carita Kāvya." *Hindustānī*, XXXII (4), 1971, 41—50.

About *Santiṇāhacariu*, written by Mahinda or Mahācanda in 13 chapters. Presents the life of Shantinatha Chakravarti, the 16th Tirthankar of the Jains.

117. SHASTRI, Devendra Muni. "Apabhramśa Jaina Sāhitya." *Śramaṇa*, XXII (3), 1971, 12—17.

118. SHASTRI, Devendra Muni. *Bhagvāna Pārśva—eka Samīk-ṣātmaka addhyayana*. Poona, Jain Sadhana Sadan, 1969, 209.500

Rev : *Śramaṇa*, XXI (9), 1970, 32.

119. SHASTRI, Mahendra Kumar Jain. Sañjayasya Vikṣepa—vādaḥ Syādvādaśca.” *Rṣikalpanyāsaḥ*, 1970, 80—83.

120. SHASTRI, Paramanand Jain. “Brahma Jinadāsa—eka addhyayana”, *Anekānta* XXIV, 1971, 226—229.

121. SHASTRI, Sundralal. *Tashastilakachampu Mahakavyam of Somadeva suri*, (Second part), Sri Mahavira Jain Granthamala III, rep. 1971, 528. Rs. 21.00.

122. SHASTRI, Vanshidhara. “Jaina Dharma ke Sambandha me bhrāntiyā evaṁ unake nirākarāṇa kā mārga”. *Anekānta*, XXIV 1971, 224—225.

Rev : *JAOS*, 91 (4), 71, p. 568, E.

123. SCHUBRING, Walther. *Tandulaveyaliya—Ein Painṇaya des Jaina—Siddhānta*. Weisbaden, Franz Steiner Verlag, 1970, 32.

A Jaina treatise on embryology, anatomy, and physiology, composed for a fictive *āuso* (*uyuṣmat* who has not taken the laic vows yet and who is exhorted to realize the objectness of the human body and to live a meritorious way of life.

124. SEN, Amulyachandra. “Ahimsa in Jainism” (View in historical perspective). *JJ*, V (3), 1971, 100—110.

125. SHAH, Ambalal. *Jain Sāhitya kā Bṛhad itihāsa*, Varanasi P. V. R. I. 1969, 15 00.

Rev : *Śramaṇa*, XXI (8), 1970, 29—30.

126. SHARDUL, Mohanlal C. “Jaina Vidvāno ki Sanskrit Sevā” *Jaina Bharti*, III (8), 1970.

Ref. *JOI*, XX (1), 70, p. 78.

127. SHARMA, Ajit Shukadev. “Jain dharma me tapa kā māhātmya evaṁ usakī samīkṣā”, *DT* XVI (1-2), 1970, 319—24.

128. SIDDHANTA Shastri, Balchandra. “Sābayapaṇḍatti—

eka tulanātmaka addhyayana", *Śramaṇa*, XXI (5), 1970, 29—29, XXI (6), 1970, 20—27.

129. SINHA, Basistha Narayana. "Nihnavas, (Doubts in Jaina texts)", *JJ*, V (1), 1970, 20—23.

130. SINGHA, Champalal. "Dānavīratā kā kīrtimāna: Vastu—pāla" XXIII (2), 1971, 17—20.

131. SOLOMAN, Erther A. (Tr.) "The conversion of Agnibhūti gaṇadharavāda Viśeṣāvaśyakabhāṣya (gāthās 1606—44.)" *JJ*, V (4), 1971, 213—17.

Gaṇadharavāda.—an important work in Prakrit, a part of the *Viśeṣāvaśyakabhāṣya* (gāthās 1549—2024) of Jinabhadra (489—593 A.D.), describes the controversies between Lord Mahavira and Indrabhūti and other Brahmanical thinkers who later joined him as his faithful disciples.

132. STEVENSON, Sinclair. *The Heart of Jainism*. Delhi, Munshiram, 1971, 360. 30.00.

The history and development of Jainism ; Nine categories of the fundamental truths of the Jains and their subdivisions ; Jain worship and religious customs, ceremonies observed by the jainas in life ; mythology, architecture. and literature.

133. SUMERMAL, "Maithunī, amaithunī sṛṣṭi" *Jain Bhārati*. III (8), 1970.

Ref. *JOI*, XX (1), 1970, 78.

134. SURENDRA, Gopal. "Social life in Gujarat and Rajasthan in the 19th century as revealed in a scroll of invitation". *JJ*, VI (3) 1970, 106—108.

135. SURI, Udyotana. *Kuvalayamālā* (Pt. II). *BVB*, 1970, XXVIII, 136, 191. 25.00.

Rev ; *BJ*, XVII (8), 1970, 95—96.

A Champū in Prakṛta, edited by A. N. Upadhye.

136. SVAYAMBHUDEVA "Paumacariu. (Sundarakanda). *JJ*."

V (2), 1970, 82—85 ; VI (1), 1971, 15—18 ; VI (2), 1971, 63—68 ; yuddhakanda, VI (3), 1971, 114—118.

An earliest Jaina work of Vimal Sūri belonging to 530 years after the demise of Mahavira, (93 A. D.). It is the first Pkt. epic in pure jaina Maharashtri and in the Āryā metre.

137. THOMAS, F. W. “Syātvādamañjarī of Śrī Malliṣṇasuri, Delhi, Motilal, '68, 168. 25-00.

Rev ; *JAOS*, 91 (1), 160.

Throws light on the philosophical views of the Jainas as well as on the philosophical debates popular at that time.

138. UPADHYAYA, S. A. “Syā-dvādamuktāvalī or Jainaviśeṣatarka and Bhāvasaptatikā by Śrī Yaśasvatsāgara. Bharatiya Vidya Bhavan, Bombay 1969, 44 (B V B Series Vol. no. 26). Rs.3.00.

Rev ; *JOI*, XX (4), 1970, 494—498 ; *JAOS*, 91 (1), 1971, 152.

The first text deals with Jain ontology and epistemology and the second with Astrology.

139. UPADHYE, A. N. *Uddyotana—Sūri's Kuvalayamālā* ; Part II ; Ratnaprabhasūri's Kuvalayamālāṭīkā. Bombay, Bharatiya Vidya Bhavan, 1970. XXVIII, 136. 191, 5 pls. Rs. 25-00.

140. UPADHYE, A. N. *Kuvalayamālā*, Pt. II, and *Kuvalayamālā Kathā*. Bhvb, Bombay, 1970, XXVIII, 136. 191, (Singhi ain Series, no. 46). Rs. 25-00.

KM. presents a vivid picture of Jain life of the 8th century and examples of contemporary Prakrit and Apabhraṃsa dialects. *Kuvalayamālākathā*—composed in Sanskrit, is a great contribution of Jainism to Indian Kathā literature.

141. UPADHYE, A. N. *Siddhasena's Nyāyavātara and other*

works (with a Bibliographic Review) Bombay, Jain Sahitya Vikasa Mandala, 1971, 27, 80. 264. Rs. 15-00.

Rev ; *VIJ*, X (1—2), 1972, 190—191.

Nyāyāvatār, a Jain work on logic ; with tr. and Siddharṣi's Comm. ; the 21 *DvātrinŚikās* ; *Sanmatisūtra* ; studies on Siddhasena and his works.

142. VAIDYA, N. V. (Tr.) "The Story of the Mariner Makan-diyas (Navamam Ajjhayaṇam, Nāyādhammakahāo." *JJ*, V (4), 1971, 159—66.

143. VAISHYA, Rukmini, "*Tejasāra Rāsa Kā kartū Kuśalalābhā yā Jayamandir*," *ŚP*, XXII (3), 2027, (1971) 15—19.

Based on Jainism; Describes the life of the prince Tejasāra of Varanasi, in 415 Chandas ;

144. VARNI, Jinendra, *Jainendra Siddhānta Kośa* Vol. I. Varanasi, 1870, 515, Rs. 50-00.

Encyclopaedia of Jainism; includes Prakṛita and Sanskrita extracts from Jaina liter. with Hindi rendering.

145. ZAVERI, J. S. , "Non—Absolute Realism of the Jains." *JJ*, V (2), 1970, 64—75.

V LANGUAGE VEDIC

1. AZIM, Abdul. "Khan-i Arzu's Observations on the Relationship of Sanskrit and Persian," *ZDMG*, 119, 1970, 216—269

Ref : *JOI*, XX (1), 1970, 82 : *ZDMG* 119 (2), 1970, 261—69.

"Khan-i Arzu observed systematic correspondence between Sanskrit and Persian mainly on phonological but also on morphological and semantic levels, and he was the first to make an explicit statement that there is linguistic agreement between these languages. However it appears from his statements that he did not postulate a single source for the languages."

2. ACHARYA, A. S. "The Anusvāra and Ānunāsikya in the Taittirīya Samhitā." *JUP*, 33, 1970, 1—6.

3. ANNANGARACHARYA, P. V. "Taittirīya samhitāpada-pāṭharakṣā," *Ṛṣikalpanyāsah*, 1970, 87—91

4. ANANTHANARAYANA, H. S. *Verb Forms of the Taittirīya Brāhmaṇa*. Poona, Deccan College P. G. R. I., 1970, (17), 368. (Building Centenary and silver Jubilee Series : 60). Rs. 30.00

Rev : *VIJ*, IX (1) 1971, 199—203.

5. ANANTHANARAYANA, H. S. "Some Problems in Vedic Accentuation" *IA*, V (2), 1971, 55—61.

6. ANTTILA, Raimo. *Proto- Indo- European Schwabeablaut*. Berkeley and Los Angeles, Univ. of California Press, 1969, XVII, 238 (Univ. of California Pubs. in Linguistics, Vol. 58), \$ 5.50.

Rev : *BSOAS*, XXXIV (2), 1971, 415.

7. AUFRECHT, Th. "Explanation of Vedic Words." *IA*, I, 1971, Rep., 56—57.

On the words *Nishtur*, *Acvabudhya*. Tr. from ZDMG XXIV, 205—6.

8. AYYANGAR, V. Krishnaswami. "Nirukta mē vyutpatti vicāra" *Gaveṣaṇā* 8 (16), 1970, 7—12.

9. BAILEY, H W. "Tokharika." *JRAS*, (2). 1970, 121—22.

Tries to settle the reading of a bilingual Buddhist Skt. and Kuchean text of a fragment preserved in Leningrad, Tokharika, Kucaññe iscake ; a type familiar elsewhere in Saka of Khotan, in Buddhist Skt. and Saka as well as in Chinese and Saka.

10. BALASUBRAHMANYAM, M. D. "Vedic Starya and Paṇini. 3. 1. 123;" *JGJKSV*, XXVII (3-4), 1971, 21—28.

According to Pāṇini (Aṣṭā. 3. 1. 123), the Words *Devahṇya*, *praṇīya*, *unniya*, *ucchiṣya*, *staryā dhvarya*, *Khanya-Khānya* etc. in the Vedas, are *Nipātanas*. The author of the article dissolves the words as *starya+adhvarya* instead of *staryā+dhvaryaḥ* and holds "neither in the *Mahābhāṣyam* nor in the *Kāśikā* do we find any Vedic illustrations for *staryā* and *dhvarya*.....the barytonic *staryān* and the oxytonic *astaryaḥ*, both of which belong exclusively to the property of *ŚB*, could be perfectly justified in the light of P's accent rules, 6. 1. 213 and 6. 2. 160 respectively. The word *dhvarya* is attested neither in the *Samhitās*, nor in the Brāhmaṇa texts But the negative compound *adhvaryaḥ* occurs in the famous *Prāyaścitti* hymn of *Kāth*. S. 35.7 (K K S 48,9)". He concludes that Pāṇini took the words *Devahṇya* from *RV*, *Khanya* and *Brahmarūḍya* from *TS*, *ucchiṣya* and *praṇīya* from *MaiS* and *upacārya-prādam* from *Kāth*. S. The forms *Starya* and *adhvarya* exclusively belong to *ŚB* and *Kāth*. S. And this shows Pāṇini's acquaintance with these texts.

11. BHATTACHARYA, R. K. "Paśupa in the Ṛgveda" *JAIH*, III (1-2), 1969—1970, 261.

A seminar at the Centre of Advanced Study. The word in *RV.* I. 114.9 does not mean as "a protector of the Cattle" as R. G. Bhandarkar holds in his book-*Vaiṣṇavism Śaivism and Minor Religious Systems* but means a Cowherd".

12. BIRNBAUM, Henrik and others (Eds) *Ancient Indo-European Dialect*, Proceedings of the Conference on Indo-European Linguistics. Univ. of California Press, Berkely and Los Angeles, 1966, 6—247. 12 US \$.

Rev : *Ar.Or.*, 39 (4), 1971, 490.

Contains the following papers: "Criteria for the sub-grouping of languages" Henry M. Haconigswald. 'The grouping of the Germanic languages' Winfred P. Lehmann; "The dialects of Old Indo-Aryan" Murray B. Emeneau etc.

13. BOYCE, Mary and Firoze Kotwal. "Zoroastrian Baj and Dron—1" *BSOAS*, XXXIV (1), 1971, 56—73.; (2), 1971, 298—313

14. GHOSAL, S. N. "A Note on the Genesis of the word Zangra in Avestan" *ABORI*, LI, (1-4), 1971, 203—205.

15. HAMP, Eric P. Sanskrit *duhitā*, Armenian *dustr*, And IE Internal Schwa. *JAOS*, 90 (2). Ap—Ju 170. 228—231.

IE internal schwa is normally preserved in Armenian. Neither *dustr* nor. Skt. *duhitā* reflect Classical IE schwa, pure and simple. The reconstruction of *duhitā* a **dhugHter*, with a non-syllabic palatalizing effect for **H*, is borne out by the Nuristānī Prasun *lūst*. A non-syllabic aspirate *ḷ* development is regular for Arm. *dustr*. The regular development of *gHt-* and of *gHt-*after *W*) is

Armenian *Sl.* In IE such developments may have been more common.

16. INSLER, Stanley. "Rigvedic *Āmur-*, *Āmarūt-*, *Marmartu* Etc". *IIRJ*, XIII (2), 1971. 82—94.

Four derivatives *āmarit-*, *āmur-*, *mur-*, *āmuri-* from an Old Indic root *mṛ*; Vedic and Latin words are derived from an I. E. root *merə*, hinder; and that *Rgvedic āmur āmarit-* *āmuri* indeed mean (hindrance, hinderer, as Geldner proposed.

17. JHA, V, N. "The Mat-Derivatives and their Treatment in the Padapāṭha of the *Ṛgveda*." *BDCRI*, XXXI-XXXII (I—II), 1970-72, 116-119.

—*Mant/mat*, a possessive secondary suffix meaning "possessed of" (*tadasyāstīti*); separated in the PP after all vowels, short or long, unlike case suffixes separated only after short vowels; Compound structure of the secondary suffixes; *mat* separated after *a, i, ī, u, ū, r, o, t*; never separated after a stem ending in either *t* or a *sibilant*, if *t* is not changed into *d* or a *sibilant* into *h* or *o* e. g. *divitmatā* (1. 26.) and *jyotiṣmat* (1. 136.3);

18. JHA, Vashista Narayan. "Rgvedīyapadapāṭhe upasargāḥ" *Rṣīkalpanyāsaḥ*, 1970, 37—39.

The division of the upasargas according to Śākalya.

19. JHA, Vasishta, Narayan. "On the Two *Ṛgvedic* Compound Forms: *Rathaspati* and *Vanaspati*". *JGJKSV*, XXVII (1-2), 1971, 31—40.

Concludes: (1) *Rathaspati* and *Vanaspati* are regular genitive determinative (i. e. *ṣaṣṭhī* *Tatpuruṣa*) compound forms. (2) These should be segmented after *rathas-* and *Vanas-*—and not after *ratha-* and *vana-* as suggested by Bloomfield. (3) the *S* element is organic, and

can be taken as a euphonic treatment of *r* preceeded by *a i, u*, and followed by *p k* or as a mere variant of *r* as attested in ūdhar as *udder*, GK, *huder*. (4) the accent on the first uninflected components *rathas* and *vanas* has support in the *RV*.

20. JOG, K. P. "On the Galitapradīpa of Lakṣmīdharasūri." *JGJKSV*, XXVII (3-4) J1-9c 1971, 275—287.

A Vedāṅga work dealing with method of occasionally dropping certain repeated passages of the Saṁhitā in the places of repetition. Galitapradīpa calls it Galita. According to the author the *GP*, does not really serve a purpose of the Vedāṅga work, for it does not satisfactorily formulate the rules of droppings in the padapāṭha. Mādhava and Venkaṭa-Mādhava have better elucidated the principles of Galitas.

21. JOG, Shantaram. "Śākalyena Kṛtam 'rodasī'—padasya itikaraṇam." *Ṛṣikalpaṇyāsaḥ*, 1970, 53—55.

Two-fold usage of the word 'rodasī' with double meaning ; the dvivacanānta form of *rodasī*—*rodasī iti* and *rodasī* with *pragṛhya ikāra* meaning *rodasyām iti* ; *itikaraṇa* by Śākalya does not convey correct meaning.

22. KULKARNI, E. D. "Linguistic Peculiarities of Gṛhyasūtras." *PICO*, III (2), 1970, 819—29.

Treats the linguistic material of the Gṛhyasūtras from the phonological, morphological, syntactical and lexicographical point of view.

23. LADDU, S. D. "Ancient Sanskrit Grammarians and the Literary Records." *VIJ*, IX (2), 1971, 315—322.

24. LADDU, S. D. "Vedic Forms And Pāṇini—A Glance." *Ṛṣikalpaṇyāsaḥ*, 1970, 54—69.

25. LEHMANN, W. P. "The Development of the Proto-Indo-Iranian Vocalic System." *PICO*, III (2), 1970, 830—33.

The difference of the Proto-Indo-Iranian phonological system from Indo-European dialects in having a vocalic (sub) system composed of one low vowel and vocalic reflexes of the Proto-Indo-European resonants (iurl) plus their long counterparts and diphthongs; maintenance of laryngeals in some environments; the marking of contrasts in the obstruent system, with palatals and velars; the importance of quantitative alternation in the system; the changes in the Proto-Indo-Iranian Vocalic system may be related to other phonological developments in the language.

26. LEVIN, Saul. *The Indo-European and Semitic Languages*. State Univ. of New York Press, Albany, N. Y., 1971, 42, 775. \$ 25.

Rev : *VIJ*, X (1-2), 1972, 162—64.

Shows the phonetic (including accent) and morphological similarities between Hebrew, Sanskrit and Greek, and States—"the forerunner of Hebrew—perhaps of other northern semitic languages too, but the evidence about the others is insufficient—seems to have been in contact with the remote forerunners of Sanskrit and Greek as early as the age when the genesis of these two languages was joint." (p. 717). Further he adds ".....pre-historic languages generally had a less exact structure and could take on foreign morphology more easily than we observe in the recorded languages." (729).

27. MACDONELL, A. A. *A Vedic Grammar For Students*. Bombay, 1971, Rep. (Indian ed.). 519. DM 19.10.

28. MASTER, Alfred. "Indo-Aryan from the Vedas to Modern Times." Paris, Librairie d. Amerique et d' Orient, 1934, 331, 5.

Eng. ed. largely revised by the author and translated.

übersetzung von Jules Bloch : L' Indo-Aryan. Du Veda aux temps modernes.

Rev : *ZDMG*, 119, 1970, 391—392.

29. MEHENDALE, M. A. "Nirukta Note XVII Some Technical Terms used by Yāska in the Nirukta II. 1 and 2." *BDCRI*, XXXI-XXXII, 1970-1972, 13—19.

Discusses the terms (1) Ādiśeṣa (example prattam) from pra+√dā+ta and avattam, ava+√do+ta. (2) ādilopa (*staḥ* and *santi*). (3) antalopa (*gatvā* and *gatam*). (4) upadhālopa (jagmatuḥ jagmuḥ from *gam*). (5) upadhāvikāra (rājā=√rājan and daṇḍī from the stem daṇḍin. (6) varṇalopa (*tat tvā yāmi*). (7) dvivarna lopa. (8) ādiviparyaya. (9) ādyantaviparyaya. (10) antavyāpatti (11) viparyaya. (12) vyāpatti. (13) varṇopajana (āsthat, dvāraḥ and bharūjā).

30. MEHENDALE, M. A. "Some Aspects of Indo-Aryan linguistics." Univ. of Bombay, 1968, 121. Rs. 15.

Rev : *JUB*, XXXIX (75)70, 384—386.

31. MEHENDALE, M. A. "Aitaraya-Brāhmaṇe "Sahasah svajāḥ." *Ṛṣikalpanyāsaḥ*, 1970, 56—56.

Contradicts Sāyaṇa ; divides *Sahasah* into three padas—*sa*, *ha*, *sa*, meaning *saḥ* (nirdamśī sarpah) *ha saḥ yaḥ svajāḥ* (the nirdamśī snake is that which is called svaja in this world). In Haug's edition *sahasa svajāḥ* is found which is, according to the author, the original form. Without *svara-pāṭha*, the verbal tradition of this Brāhmaṇa changed the *sahasa* into *sahasah*. In the *Samhitāpāṭha*, the recitation of both the *savisarga* and *avisarga* padas is the same.

32. MISRA, Nandinath. "Ṛkpadavarṇānukramaṇīparicayaḥ." *Ṛṣikalpanyāsaḥ*, 1970, 21—36.

33. NANAVATI, Rajendra. "Niruktakāra yāskanī maryādāo ane Viśeṣatāo." *BCGV*, XV, 1970, 59—62.

The limitations and characteristics of Niruktakāra Yāska.

34. NARANGA, Satya Pal. *Vaidika Vyākaraṇa*. Delhi, Devavani Prak., 1970, 7, 128, 6.00.

35. NAVATHE, P. D. "Paṇinivihitā yajñakarmagataḥ plutayaḥ." *Rṣikalpānyāsaḥ*, 1970, 74—76.

Pāṇini follows Kalpasūtras regarding the recitation of the pluta; on this matter similarity of the words in the Pāṇini-sūtra and the Mānava Śrautasūtra is worth seeing.

36. OERTEL, Hanns. "On Some Genitival Constructions in Vedic Prose." *Rṣikalpānyāsaḥ*, 1970, 80—89.

37. PALIHAWADANA, M. "A New Approach to the Interpretation of R̥gvedic Ari." *Añjali*, Felicitation Vol., 1970, 88—96.

38. PANDEY, Yogesh. "The Problem of Interpretations of the R̥ks Alluding to the Doctrine of Transmigration in the R̥gveda." *Md. Bh.*, XVIII (18), 1970, 68.

39. PANDIT, M. D. "Pāṇini And the Vedic Interpretation." *Rṣikalpānyāsaḥ*, 1970, 49—53.

40. PANDIT, M. D. "Pāṇini and the Vedic Pandit", *Rṣikalpānyāsaḥ*, 1970, S9—53.

41. RAM Gopal. "The Suffix Tāti in the Vedic Language". *IA*, V (2), 1971, 90—99—102.

Tāti means 'totality' or 'entire range'; e. g. *Devatāti* means totality of gods.

42. SASTRI, Jayadatta. "Aṣṭādhyāyī Sūtrō mē prayuka 'Chandasī' Pada; Eka Vivecan" *Vedarāṇī* 23 (11), 1971, 12—16.

43. SHARMA, B. R. "Mantu—in the Ṛgveda." *VIJ*, IX (1), 1971, 38—44.

44. SHUKLA, Siddha Nath "Root Viṣ in the Ṛgveda" *Rṣikalpayāsaḥ*, 1970. 70—79.

45. SHASTRI, Shivanarayana. *Nirukta—Mīmāṃsā*, Varanasi—Delhi, Indological Book House. 1970, Rs. 25.00.

Rev ; *ABORI*, LII (1—4), 1971, 260—61.

46. SHASTRI, Vaidyanatha. "Vaidikam Vāgvignānam" *Rṣikalpayāsaḥ*, 1970, 62—68.

47. THIEME, Paul. "*Kleine Schriften*. (2 Vols.) Franz Steiner Verlag, 1971, XV+412, 413—815. DM 72.00.

Rev : *Asia Major*, XVII (2), 1971—72.

ed. by George Buddruss.

A collection of Thieme's articles as well as his important reviews.

48. THITE, Ganesh Umakant. "Vedic anātīdbhuta, Pali anacchariya." *JUP*, 35, 1971, 31—34.

The word anātīdbhuta means "not too much wonderful"; The poet singers think that poems must be simple and devoid of any element of wonder and mystery like the Vedic poem. In Pali literature, gāthās are called anacchariya meaning "not wonderful" (*anāścarya*).

49. TRIPATHI, Mata Prasad. "An Etymological Study of Vedic Vṛṣabha" *BAIHA*, XI, 1968, 77—80.

Vṛṣabha and its cognates occur for more than 600 times in the *RV*. used as an adjective or as a standard of Comparison, used in a sense other than 'bull' when applied to the Vedic deities. According, to Yaska—

‘sprinkling mankind’ or ‘generating progeny through Vigour infusion and having vital strength’; to Sāyaṇa—*Kāmānām Varṣitā* (sprinkler of waters), √Vṛṣ to sprinkle.

Vṛṣabha belongs to Indo—European group of languages; two meanings—1 masculine Vigorous form, 2 the form of irrigation or raining.

In the Vedic lit. *Vṛṣabha* and its variants *ukṣā*, *Ṛṣabha* etc. are generally used in the sense of Virility and only in a few hymns they mean ‘bull’. Later ‘bull’ symbolized potency and strength.

50. UPADHYAYA, S. A. “The Word Manman in the R̥gveda”. *Bh. Vd. XXVIII* (1—4), 1971, 88—93.

Manman from *Man* ‘to think’ meaning—“a thoughtful and a pious hymn inspired and loved by the deity glorifying the grace of the deities with a feeling of greatfulness.”

51. VARMA, Siddheshwar. “Studies in Sanskrit Usage 3. Some Special Usages of the Verb Kr̥—in R̥gveda”. *VIJ*, IX. (1), 1971, 34—37.

52. VARMA, Virendra Kumar. *R̥gveda—Prātiśākhya* (with Uvaṭa Bhāṣya). B. H. U. Skt. Series, 1970, 960, 72.00.
with Hindi tr. and foot-notes.

53. VERMA, Thakur Prasad. *The Palaeography of Brāhmī script in North India from C. 236 B. C. to C. 200 A. D.* Varanasi, Siddharth Prakashan, 1971, X. 137, 1XXI, 50.00.

54. VISHVA BANDHU. “Vedic Textuo—Linguistic Studies 8. An Atharvan Hymn to Lac (Lākṣā)—AV V. 5.” *VIJ*, IX (1), 1971, 1—20.

55. WIJESKERA, O. H. de A. “The etymology and significance of R̥gvedic Khādi.” (Proceedings of the Twenty-sixth International Congress of Orientalists, New Delhi, 1967—1970.)

Añjali, Felicitation Volume, 1970, XXIV.

56. WINDFUHR, Gernot I. "Diacritic And Distinctive Features in Avestan" *JAOS*, 91 (1), 1971, 104—124.

57. WYATT, William F. *Indo-European*. Philadelphia, 1970, 84, 48.75.

58. ZWOLANEK, R. "Vāyav indraśca" *Studien zu Anrufungsformen im Vedischen, Avestischen und Griechischen*. Munchen, 1970, 97 (Munchiner Studien. Zur Sprachwissenschaft, Beiheft (Neue Folge) 5. DM 9.50.

PALI AND PRAKRIT

59. BECHERT, Heinz. "Some side-Lights on the Early History of Pāli Lexicography." *Añjali*, Wijesekera Felicitation Vol., Univ. of Ceylon 1970, 1—3.

60. BHAYANI, H. C. "Prakrit verses from the Dhvanyālok." *Vidya*, XIII (2), 1970, 9—17.

Presents a philological discussions on *Dhvanyāloka*.

61. BUDDHADATTA, A. P. *English-Pali Dictionary*. Columbo, 1970, 60, DM 29.30.

A dictionary of modern Pali (in Latin characters).

62. BURROW, T. "Some Dravidian Words in Sanskrit And Prakrit." *Añjali*, Univ. of Ceylon, 1970, 155—157.

63. CAILLAT, G. *Pour une nouvelle grammaire du Pali*, Torino, 1970, 28, L. 600.

64. CHANDRA, K. R. "Notes on Some Words From Ācārāṅga." *JOI*, XX (3), 1971, 238—246.

Ācārāṅga—a Pkt. text (Prathama Śrutaskandha) the first book of which is regarded as the oldest extant Prakṛta Ardhamāgadhī composition available to us. Makes a comparative study of some words having different connotations in the Skt., Pali and Pkt. literatures.

The study shows that some words have preserved their ancient meaning which later on became obsolete ; some got new meaning which became prevalent in later times ; some have their own specific meaning without its trace in other literatures or lexicons.

65. CHANDRA, K. R. "Place of Prakrit in Sanskrit Dramas." *Vidya*, XIV, (1), 1971, 40—46.

Throws light on the Prakrit passages in the dramas so as to know the actual state of Prakrit as a language of speech in ancient days ; Study of *Scapnavāsavadattam*, *Abhijnānaśākuntalam* etc.

66. CHANDRA, K. R. "Prakrit Termination—Ya'. (of the oblique cases of feminine nouns)." *JOI*, XX (2), 1970, 121—36.

Instances from various Prakrit works—*Kuvalayamālā*, *Vāsudevahindī*, *Paumacariyam*, *Tiloyapaṇṇatti* etc. Position of the termination—*Ya* in the Pali literature and in the popular speech or regional dialects, recorded in the Ashokan and Post-Ashokan inscriptions, and in the Niya documents ; the origin of the termination—*Ya* ; development of *-a* from *-Ya* termination ; the termination—*Ya* is archaic.

67. EDGERTON, Franklin. *Buddhist Hybrid Sanskrit Grammar and Dictionary* Vol. I : *Grammar*. Motilal, 1970, XXX—239. 120 (for two volumes.)

Intro., Phonology, consonants, vowels, Sandhi, number, Gender, Case, a-stems ; ā-stems ; i-stems with ī-and in-stems ; ṛ-stems ; Dipthongal Stems, s-stems ; n-stems ; nt-stems ; numerals, Personal Pronouns ; Generic Pronouns ; Noun suffixes ; The Verb ; Person and Number ; Personal Endings ; non-Sanskritic treatment of Thematic Vowel ; classification of non-Sanskritic presents ; Optative, Imperative ; Future ;

Aorist or preterite (including imperfect) ; Participles including gerundives ; Gerund ; infinitive : voice ; Stems in aya (e) ; Intensive ; Desiderative ; Syntactic addenda to the verb ; constructions with mā ; Synopsis of verb forms.

68. FUZIMURA, Ryōjan. "Vyākaraṇa in the Mahāvastu", *JIBS* XX (1), 1971, 429.

69. GHOSAL, S. N. "A syntactical agreement between the Aśokan Prakṛta and Ardhamāgadhi."

70. GIRI, Kapildeva. "Prākṛta Vyākaraṇa ke sandarbha mē Banglā ādi Bhāṣā ke sambandha—vācī pratyaya".

71. GIRI, Kapildev. "Prākṛta Vyākaraṇa aur Bhojapuri kṛ ke pratyaya" *Śramaṇa*, XXII (10), 1971, 29—38.

72. JAIN, Komal Chandra, 'Bundel Khandī Bhāṣā mē Prakṛta ke deśī Śabda' *Śramaṇa*, XXI (7), 1970, 20—23.

73. JAIN, Rajaram. "Apabhraṃśa ke Kaṭavak Chanda kā Svarūpa aur Vikāsa" *Hindustānī*, XXXI (1-2), 1970, 116—119.

74. MALLIK, Madhusudan, "Dialectal Elements in Pali" *JOR*, XXXVII (1-4), 1971, 13—14.

75. MALLIK, Madhusudan "Pali and Later Prakrits" *JOI*, XX (4), 1971, 357—362.

Pali is a prakrit of the first MIA period ; bears incidental relations to Māgadhi, Ardha Māgadhi, Mahārashtri, Paiśācī and Śauresenī and shows some resemblance to these ; preserves some old Indo-Aryan grammatical system and archaic features.

76. MALLIK, Madhusudan "Foreign Elements in Pali" *ABORI* LI, (1-4), 1971, 77—82.

Gives a list of words of Austric, Dravidic, Greek and Persian origin.

77. MEHTA, M. and Chandra, K.R. *Prakrit Proper Names*(Pt. I) (*Aii—Phenāmālinī*), Ahmedabad, 1970, 497 Agamic index, 1—L.D. Series, 28, DM 32.

Ed. D. Malvania.

78. NARA, T. "Historical study of Avahaṭṭha—Phonologic change." *PICO*, III (2), 1970, 859—872.

79. NORMAN, K. R. "Notes on the Gandhārī Dharmapada". *IL*, 32 (3), 1971, 213.

A study of the palaeography and grammar of *G. Dh.*, alternative interpretations of some verses.

80. NORMAN, K. R. "Middle Indo-Aryan Studies, VIII." *JOI*, XX (4), 1971, 329—36.

Study of the words Pali—*Chandaso* ; Pkt.—*dāvei*, Pali—*Samāvāpa* ; Pali—*Nirupadhi*.

81. SHASTRI, Devendra Kumar. "Apabhraṃśa Kośa : eka Paricaya". *Hindustānī*, XXXI (1-2), 1970, 19—39.

82. SIRGAR, Dinesh Chandra. *A Grammar of the Prakrit Language, based mainly on Vararuchi, Hemachandra, and Purushottam*. Delhi, Motilal, 1970, Rep., X, 176, 25.00.

83. SIRGAR, D. G. "Kapilavatthu", *JAIH*, III (1-2), 1969-70, 274—75.

A Seminar at CAS. Pali *Vatthu* stands for both *Vastu* and *Vāstu* in Skt. literature. The name should be *Kapilavāstu*, due to its association with *Vāstu* or habitation of the sage Kapil.

84. SURIDEV, "Prākṛta ke Vikāsa mē Bihār kī dena", *Śramaṇa* XXI (10), 1970, 20—26.

85. SURIDEV, Shri Ranjan. "Mahāvaiyākaraṇa Ācārya Hemachandra," *Śramaṇa*, XXII (10), 1971, 8—13.

86. TRECKNER, V. *A Critical Pali Dictionary* Vol. II. Copenhagen, Munksgaard, 165—168. 97, 248.

Rev. *WZKSAIPh*, XIV, 1970, 210.

87. VOGEL, claus. "Pali lexical studies" *Irf*, XIII (1), 71, 20—30.

(1) *kudrā a (ke)*

(2) *paṭuvā, pavuttī, pavudha.*

(3) *Sotar, Sāvetar.*

Distinction in Pali between two homonyms *Sotar* (1) and *Sāvetar* (1), from *Su* "to hear" (Skt. *śru*), denote "One who hears" and "one who lets hear"; *Sotar* (2) and *Sāvetar* (2), from * *Su* "to urge" (Skt. *śu*, denote "One who urges" and "One who lets urge."

88. WIJESEKERA, O. H. de A. "Language Proficiency among scholars and literary activity in Pāli and Sanskrit Education in Ceylon (from the sixth century B. C. to the present day). A Centenary Volume". Colombo, Ministry of Education and Cultural Affairs, 1969, pt. I, ch. 18, 185—192.

89. WINDEKENS, A. J. Van. "Note Sur un Terme des Documents Prākritis krōrainiques d'asic centrale". *CAJ*, XV (3), 1971, 161—63.

CLASSICAL

90. ABHYANKAR, K. V. and V. P. Limaye. *Mahābhāṣyadīpikā* Poona, BORI, 1970, 2, 312, Post—Graduate and Res. Dept. Series no. 8., Rs. 15.00

91. AKLUJKAR, Ashok. "Ancient Indian Semantics". *ABORI*, LI (1-4), 1271, 11—29.

The comparison of ancient Indian Semantics with the Semantics of the West.

92. AL-GEORGE, Sergiu "Laksana Grammatical Rule". *JGJKSV*, XXVII (3-4), 1971, 213—221.

“in contrast with the Greeks, the Indians qualified as semiosis not only the application of the condition of Validity in logical operations, but in the linguistic ones as well, thus they opened the largest perspective in order to understand the oneness of the linguistic and logical structures. As for the antecedence of the grammatical rule against the logical rules or laws—it is supported by some modern logicians ; namely that logical laws are but instances of grammatical rules, the Indian cultural context is revelatory because this antecedence is here historically attested,”

93. ALL INDIA CONFERENCE OF LINGUISTICS, Poona, 1970. *Souvenir*, Linguistic Soc. of India, Poona, 1970, 68. unpriced.

94. AMARASINGHA, “Nāmaliṅgānuśāsanam, nāma Amarakośaḥ (Sanskrit) Varanasi, Chowkhamba Skt. Series, 1970, 11 ; 668 ; 64 Rs. 35-00

95. ANANTMACHAR, G. *Laghubhāṭumanjari*, Bangalore 1971, 95, Rs. 2-00

English verbs with roots.

96. ANANTHANARAYANA, H. S. “The Karaka Theory and Case Grammar.” *IL*, 31 (1-2), 1970, 14—27.

97. ANDRES, Susie and others, “The Codification of Devanāgarī Script for Automatic Data—Processing.” *IL*, 31 (8), 1970, 91—102.

98. APTE, Vaman Shivaram. *Sanskrit composition*. Varanasi Chowkhamba Sanskrit Series Office, 1970, 416 Rs. 5.

99. APTE, V. S. “*The Student's Sanskrit-English Dictionary, containing appendices on Sanskrit prosody and important literary and geographical names in the ancient history of India*. Poona, 1970, Rep. 672. DM 12.75.

100. AYYANGAR, V. Krishnaswami. "Bhāratīya Bhāṣāvijñāna" *Samanvaya*, XII (12), 1970, 83—85.

101. BAI, M. Rajeevi. "Sanskrit and Culture" see *History*.

102. BANDYOPADHYAY, S, *Rūpa*, *JAIH*, III (1-2), 1969-1970, 255.

A seminar at the Centre of Advanced Study.

Rūpa in the sense of animal is found in inscriptions & Sanskrit works also and not only in the lexicons.

103. BANERJI, P. N. "Calcutta—Tokyo Language Axis." *JGJKSV*, XXVII (3-4), 1971, 35—45.

Throws light on the morphological, syntactical, lexical and idiomatic similarities between the Japanese and the Bengali language.

104. BANSAL, R. K. *An outline of General Phonetics*. Bombay, Oxford Univ. Press, 1971, VIII—44. Rs. 12.00.

Rev : *IL*, 32 (4), 1971, 311—312.

105. BASU, D. N. "The Periphery of Indian Linguistics". *CR*, I (3) 1970, 405—9.

Historical and Descriptive Linguistics ; A line of compromise ; Suggests to formulate some method that would Indianise linguistic studies in India.

106. BEAMS, John. *Outline of Indian Philology and other Philological Papers*, Calcutta, Indian studies, 1971, Rep.. 100, 10.00.

With introductory essays by Suniti Kumar Chatterji and G. A. Grierson

107. BHARATABHUSANA, 'Saroja' *Bhāṣā. Vijñāna*, Agra, Vinoda Pustaka Mandira, 1971, Rep., 184 Rs. 2.50,

108. BHARTRHARI. *Vākyapadiyam with trilingual commentary*. Delhi, Munshiram, 1970, 176. 12.00.

Comm. by Satyakam Varma.

109. BHAT, D. N. S. "A New Hypothesis on Language change" *IL*, 31 (1—2), 1970, 1—13.

110. BHAT, D. N. S. "Hoernigwald's Patterns of Sound Change." *IL*, 32 (4), 1971, 295—300.

111. BHATANAGAR, K. N. *Nidana-Sutra of Patañjali*. Delhi, Meharchand, 71, 318. 60.00.

112. BHATTACHARYA, Rabindrakumar. "Role of Sanskrit Sounds As Found in Latin." *CR*, II (1), 1970, 61—72.

Holds that Persian, Greek, Latin, German and some other languages either originated from Skt. or were developed with the help of Skt. words as well as with the linguistic rules of the mentioned ancient language. The original Skt. sounds underwent certain changes in Latin which the author presents in the article.

113. BHATTACHARYA, Shritarkanathatarkavachaspati. *Vācaspatyam*. III Part—VI, Varanasi, Chowkhamba Sanskrit Series office, 1970, 1595 to 2482 series No. 94.

114. BIDYANAND. "Some Aspects of Apophony in Indo-Aryan." *PICO* III (2), 1970, 801—806.

Deals with the Apophonic Variations between vowels and semi-vowels ; Pāṇinian *bhāv*—as an apophonic variation in the weak grade along with *bhāv*- ; the formation of *bhāv*- in conformity with formations in apophonic variations of the other semivowels ; Thus *bhāv*-is a variant form of *bhā*-.

115. BIERWISCH, M. *Modern Linguistics. Its Development, Methods and Problems*. The Hague, Mouton, 1971, 105, 12,—

Tr. from the German.

116. BIERWISCH, M. and K. E. Heidolph (eds.) *Progress in Linguistics. A collection of Papers*, The Hague, Mouton, 1970, 344 figs. 54.—

Phil. of Beauty with Special Ref. to Advaita Vedanta.

117. BILIGIRI, H. S. (Ed). *Papers and Talks*. Mysore, Central Inst. of Indian Language, 1971, VIII+142. Price not mentioned.

Rev : *Ar. Or.*, 42, 1974, 369.

A collection of papers and talks presented and delivered at the Summer School of Linguistics, 1970, held in Mysore..

118. BIRWE, Robert. *Studien Zu Adhyāya III der Aṣṭādhyāyī Pāṇinis*. Wiesbaden, Otto Harrassowitz 1966.

Rev : *ABORI*, LI (1—4), 1971, 274—279.

About the authorship of the adhy.III in particular and *Aṣṭādhyāyī* in general. According to author the present *Aṣṭādhyāyī* is not composed by Pāṇinī but is a work of generations of grammarians.

119. BLISS, Birgit A. and others. *A Provisional Survey of Materials for the Study of Neglected Languages*. Centre for Applied Linguistics, Washington 1969, VI, 414. 9.50.

Rev : *JAOS*, 91 (4), 1971, 568.

120. BOROOAH, Anundoram. *English-Sanskrit Dictionary*. 1971, Rep, 28—783. 1877, (Anundoram Classics, 4) DM 67.50,

121. BRIGHT, W. (Ed.) *Socio-linguistics, Proceedings of the UCLA Socio-linguistic Conference*, 1964. The Hague, Mouton, 1971, 2nd ed., 324, figs. 58,—

122. BURNAP, Arthur. "Current Debate on the Nature of Language with Regard to Models of Language Learning." *JSJU*, (2). 1971, 107—123.

123. BURROW, T. "Spontaneous Cerebrals in Sanskrit." *BSOAS*, XXXIV (3), 1971, 538—559.

Holds that "spontaneous cerebralization has taken place in Sanskrit on quite a massive scale, or as H. W. Bailey has expressed it, that there has occurred in Sanskrit a process of fission by which the original dentals of Indo-Iranian have in Indo-Aryan been partly replaced by cerebrals.....There we have a fresh development of cerebrals due to combinatory change (due to the influence of adjacent-r-or-r̥), but the number of cases of spontaneous change to cerebral, is very restricted in comparison with the wealth of such material that has been enumerated above for Sanskrit. From this we must conclude that, contrary to what was previously thought, this change is essentially not a Prakrit phenomena, but a development affecting primarily Old Indo-Aryan. This means that it must go back to the period when the new cerebral series was being established in the language beside the old dental series, and that was in the earliest phase of Indo-Aryan."

124. BURROW, T. "Sanskrit *Śauṇḍira*—" *JRAS*, 1, 1970, 15—19.

Śauṇḍira—and its alternative form *Śaunḍira*—mean 'heroic' and 'noble'. *Śaunḍira* is "from a contamination between *Śaunḍa* and *Śauṇḍira*-, which when compounded with words meaning battle had come to be used in the same way. Hence *Śaunḍira*- is a later form of the word *Śauṇḍira*-."

125. BURROW, T. "Sanskrit *Śaṣpa* and *Bāspa*." *JRAS*, (2), 1969.

126. CARDONA, George. Cause And Causal Agent : The Pāṇinian view." *JOI*, XXI (1—2), 1971, 22—40.

127. CARDONA, George. *On Haplogy in Indo-European*. Philadelphia, Univ. of Pennsylvania Press, 1968.87.

128. CASLER, Frederick Howard. *Verbal Stem Formation in Proto-Indo-European*. New York, 1971, 159.

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"The word Sūtradhāra occurs in a number of ancient Indian epigraphical records.....the word also occurs in various Śilpaśāstra texts but no translation is satisfactory". In present paper, the author examines the available evidence of inscriptions and literature and concludes that—

....."Sūtradhāra was the most important artisan in ancient times. But his position began to deteriorate later. With the increasing use of timber in early mediaeval constructions, the sūtradhār perhaps had to concentrate on wood work. This probably led the authors of the Śilpaśāstra texts to brand him as an artisan who was well versed in carpentry.....the Prakrit form of the word.....*sutta*—*āra* occurs in an inscription in the Kutubuddin's mosque at Bijapur in Mysore state..... The word Sūtradhār is no more to be heard; the artist has met the same fate as that of the stage manager in modern Indian drama".

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Ārāt—Abl. of *āra*, from *ar* found in words like *ari*, *Arya*, *araṇa* ; originally meaning, strange, foreign, distant, stranger, enemy. (1) indicates special distance at a distant place. (2) near, close quarters (3) distant time (4) close, near in respect of time, soon. (5) astonishment, wonder.

ārè (loc. sg. of *ār* not used in cases other than Abl. and loc. limited to Vedic language only, means (1) at a distance far away (2) to a distant place (motion towards) (3) from a distant place. (4) a later use of *āre* as an archaism or imitation (found in *Shri Shivrachya*). Both *ārè* and *ārāt* in their special sense show no difference of usage like 'rest at a distant place', or 'motion from or towards a distant location'. *Arè* is confined to RV. alone.

Patañjali derives *ārātīya* from 'ara' in the sense of 'belonging to a distant place' and *Ārātka*, *Ārātī*, from 2 *ārāt* in the sense, a man or a woman from a village called *Ārāt*. The first form proves that the final sound of the indeclinable is a voiceless stop and not a voiced sound.

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....."the palatal and guttural sounds were originally not one, the former originating from latter, but were both distinguishing separate sounds which must have co-existed in the Vedic Sanskrit and the parent language before the separation of the eastern and western branches of the I. E. languages.....In the course of development

the Eastern and the Western branches of the I. E. languages retained mostly the patatal and guttural sound forms respectively. In some cases Sanskrit has preserved both types of forms while the western languages have retained only one type of forms, viz., guttural forms. It is therefore, evident that the law of palatalisation does not hold in many cases and requires re-thinking."

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Jn < nj < nc.

"We therefore seem justified in recovering the stem ajn- > ajhn-, conflated with the old alternant aj (V) V. This leads us to an important confirmation for the Indo-European form of this noun." (p. 25).

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Conclusions—

1. "one stem can denote any number of individuals by the very nature of words and the case-affix is added to indi-

cate the number in conformity with the number of individuals referred to by the stems."

2. "Sometimes, the stem can also denote heterogenous referents sanctioned by usage and the rules of Pāṇini I. ii. 64 to 73 are aimed at elucidating such instances."

3. "The class of words that are said to be *ekaśeṣa* does not fall under any category of *vṛtti* or *Samāsa*."

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242. MUSALGANKAR, V. B. *Acharya Hemachandra*. Bhopal, Madhyapradesh Hindi Grantha Academy, 1971, 207. Rs. 7.50.

243. NARAYAN MURTI, M. S. "A note on the Iva-Samāsa." *OJ*, XIV (1), 1971, 47—52.

(1) Optional (2) the inclusion of Nitya in the Vārtika by Mammaṭa and Nārāyaṇa Bhaṭṭa is not correct ; (3) compound of upamāna with, *iva* (4) *iva*—*Samāsa* useful for distinguishing the *Upamāna* from *Upameya* (5) the distinction of *Upamā* into *Vākyagā Śrauti* and *samāsagā Śrauti* is useless (6) The Vārtika under the rule *kugali prādayaḥ* suggests that Kātyāyana reads the Vārtika under this rule and that the word *nityam* should not be taken to the Vārtika also by *anuvṛtti*.

244. NATH, Narendra Chandra. *Paṇinian Interpretation of the Sanskrit Language*. B. H. U. Sanskrit Series, 1969, 30.00.

Edited by Dr. Siddhesvara Bhattacharya.

245. NATH, R. "Rechant Versus the Persian Wheel." *JASC*, XII (1-4), 1970, 81-84.

246. NEMSER, William and others. "A contribution to contrastive Linguistics (A Psycho-linguistic Approach : contact Analysis), *RPL*, XV (1), 70.

Ref. *JOI*, XX (1), 70, 80.

247. OFFICE OF THE REGISTRAR GENERAL, Language Division, Delhi. *Inquiries into the spoken Languages of India From Early Times to Census of India*. 1901. 1969, 393. IV. (Language Monographs, No. 1.).

Rev : *VIJ*, IX (2), 1971, 407-410.

248. OJHARA, Y. "Un Chapitre De La Saddanīti Comparé aux Données Pāṇiniennes." *JA*, CCLIX, 1971, 83-97.

249. OLDENBEAG, H. *Prācīna Bhāratiya Bhāṣā aur dharma*. Varanasi, Bharatiya Vidya Prakashan 1971, 96. 4.00.

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250. OSVALD, Jiri. "Alliteration in colloquial Persian." *Archiv*, XXXIX (3), 71, 346-51.

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Structural Linguistics, Transformational—Generative Grammar, Appendices.

252. PALSULE, C. B. "Some Views of Pāṇini and His followers on object Language and Meta—Language." *JUP*, 33 1970, 1—7.

253. PANCHOLI, Sri Balakrishna. *Vaiyākaraṇa-Siddhānta-Kaumudī of Bhaṭṭoji Dixita*. (Vol. III from Bhvādi to churādi), Varanasi, The Chowkhamba Sanskrit Series Office 1971, 256. Rs. 10.

254. PANDEYA, Gangaram. "Sanskrit Varṇamālayāḥ svarūpamāymāśca." *Sāgarika* X (3), V. S. 2048, 277—86.

255. PANDIT, M. D. "Panini and the Vedic interpretation." *Ṛṣikalpaṇyāsaḥ*, 1970.

256. PANDIT, M. D. Pāṇini : Statistical Study of Sanskrit Formations." *ABORI*, LII (1—4), 1971, 175—209.

257. PANINI. *Grammatik*. Leipzig, 1971, Rep., 859. DM 118.—

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258. PANSE, G. M. "Cāturvarṇyam." ityatra Varṇaśabdsya kō'rthah." *Ṛṣikalpaṇyāsaḥ*, 1970, 84—86.

259. PANSE, G. M. "Vāgeva Viśvā Bhuvanāni jajñe." (Word is a creative power). *ŚPP*, X (1), 1970, 7—14.

260. PARANJPE, V. W. "A Discrepancy in Kāśikā." *BDCRI*, XXX—XXXII, 1970—72, 35—38.

proves that *Kāśikā* makes two contradictory statements on the sūtra 1. 1. 68 and on 4. 4. 35.

261. PATTANAYAK, D. P. *Aspect of Applied Linguistics*, Bombay, 1970, X. 106.

262. PATTANAYAK, Devi Prasanna. *Indian Languages, Bibliography of Grammars, Dictionaries, and Teaching Materials*. New Delhi,

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Includes the grammar, dictionaries, and lessons of Hindi. Hindustani, Urdu, Gujarati, Marathi, Tamil, Telugu, Malayalam, Kannada, Assamese, Bengali, Oriya, Kashmiri, Panjabi, and Sindhi.

263. PATTANAYAK, D. P. "Psycho-linguistics." *BDCRI*, XXXI—XXXII, 1970—, 72, 20—24.

"It is ... but an interdisciplinary approach to building up a common framework of a theoretical model applicable to differing kinds of data and differing approaches to these data concerning the characteristic of message, their users, their manipulation and interpretation."

264. PAUL, Harendrachandra. "On the Letter *Kṣ* or *X*." *CR*, II (2), 1970. 137—92.

X—the only conjunct in the combination of *K* and *S*, equivalent to Skt. *kṣ*; *akṣaras*—*svaras* and *Vyañjanas*, *a* represents the vowels and *kṣ* the consonants; *akṣara* spirit and matter contained together; *kṣ-a* (or *kṣa-ra*) means what flows (and is thus lost); describes how the conjunct has influenced the whole set of the consonants in the different Aryan Languages; In Veda the conjunct *kṣ* is modified to a simple palatal letter *c* or *s*: *vac* from its future *vak-ṣyati*; and *dṛṣ* from its aorist *adṛk-ṣata*; concludes that "the ineffable Absolute is really standing for *X*. (*e-kṣ*) whose original meaning after descending a step further stood for the *Saguṇa* and the *nirguṇa* (or the *Kṣara*) and the *akṣara* aspects of the *Brahman* the only expressions of the indescribable self present in the existence and non-existence" (192).

265. PERI, Suryanarayanashastri. *Nāgeshabhāvanā Prakāśa*. Vol. II, (A. P.) 1970, 417, 16.00,

266. PILLAI, K. Raghawan, *The Vākyapadīya*, Vol. 1, 1971, 239, 80,00.

267. PURUSHOTHAM, C. G. "Text books and Methods of Teaching Sanskrit at the Elementary stage". *MO*; III, 1970, 31—34.

Essential factors are—(1) the teacher (2) the text books (3) the method of teaching and examinations.

268. PURUSHOTTAM, Dev. *Bhāṣāvṛttiḥ* (Sanskrit) Varanasi, Tara Publications, 1971, 14 ; 538 Rs. 25.00.

(Commentary on Pāṇini's Aṣṭādhyāyī).

269. RAGHU, Deva. "Ākhyātavādaṭippaṇam" *JTMSSML*, XXIV (3), 1971, XXIV (3), 1971, 16—20.

270. RAJA, K. Kunjunni. "Etymology and Interpretation in Ancient India". *Raghavan Fel. Vol.*, 1971, 180—182.

"The ancient Indian approach towards etymology was not historical but mainly descriptive and synchronic. The aim of etymology in India has not been to find out the history of the evolution of the form and meaning of words but to understand their essence or their real significance through linguistic analysis".

271. RAJA, N. Kumaraswami. "The So-called 'Empty' units in linguistic Analysis". *IL*, 31 (1-2), 1970, 41—48.

272. RAMNARAYAN DAS, "Ādhunika Vijñānadṛṣṭyā parāya Vācastattvam", *Sarasvatī* XXV (2), 1970, 175—180,

273. RAU, Wilhelm. *Die Handschriftliche Überlieferung des Vākyapadīya und Seiner kommentare*. Munich, Wilhelm Fink Verlag, 1971. 55, DM. 16, 80.

Contains a list of mss. of the *Vākyapadīya* and its comms. the lone ms. of the *Mahābhāṣyaṭīkā*, a list of printings of the text, a list of translations, a bibliography of articles devoted to Bhartṛhari.

274. RAM SHASTRI, R. "Sanskritasāhitye Viśvakośāḥ", *MO* III, 1970, 156—60.

275. RAO, Veluri Subba. *The Philosophy of a Sentence and its Parts*. Munshiram, 1970, 290, 40.00.

Deals with the meaning of a sentence, its part and their syntactical connection.

276. RAU, Wilhelm. *Franz Kielhorn : Kleine schriften*, mit einer Auswahl der epigraphischen Aufsätze. Wiesbaden, Franz steiner verlag GmbH, 1969, XXIV, 1105 price not mentioned.

Rev : *VIJ*, IX (2), 1971, 411—413.

Independent works of the great Indologist Kielhorn, publications in Journals ; Reviews ; Indexes of Authors, works, words, subjects ; Studies on Kātyāyana, Patañjali, Bhāṣika (Sūtra) Vṛtti of Mahāsvāmin, the Vākyapadīya, the Śikṣas, Cāndravyākaraṇa etc.

277. RAVI PRAKASH, "Segmental Phonemes of Kiteita, *JOI*, XX (4), 1970, 329—336.

Kiteita (kidapida)—a dialect of East kenya. Intro. ; vowel contrast, distribution, clusters, consonants, contrast, distribution.

278. ROCHER, Rosane. *La theorie des Voik du verbe Dans L'Ecole Panineenne* (Le 14 E Ahnika). Presses Universitaires de Bruxelles, Bruxelles, 1968, 350.

Rev : *JOR*, XXXVI, 1970, 56—57 ; *JAOS*, LXXXX (4) 1970, 584—586 ; *JRAS*, I, 1970, 82—83.

A Doctoral dissertation ; Explains the pāṇinean system of Voice of the Verb—Ātmanepada, parasmaipada which forms the 14th āhnika of *Vyākaraṇa Mahābhāṣya* (1.3 12—1.3.93). Part I deals with the text of the 14th āhnika, its

composition, the process of anuvṛtti etc. part II explains the general rules relating to all the roots, part III deals with special rules pertaining to the presence and absence of upasargas, the augment, transitive & intransitive verbs etc.

279. ROSENKRANZ, B. *Der Ursprung der sprache Linguistisch-anthropologischer versuch.* Heidelberg, 1971, 141. 8 tables. DM 7.30.

280. SARASVATI MOHAN, P. "Udāharaṇa, A minor composition in Sanskrit literature". *Raghavan F. V.* 1971, 195—209.

A panegyric (*Cāṭuprabandha*) illustrating all the eight case-endings (*Vibhaktis*).

281. SASTRI, Jayadatta. "Aṣṭādhyāyī Sutrō mē prayukta 'chandasi' pada : Eka Vivecana." *Vedavāṇī*, 23 (11) 1971, 12—16.

282. SHASTRI, P. S. "Indus Valley Script." *AM.* 59 (11), 1970, 1004—1006.

283. SATYAVRATA, "Synonyms in the Bhāgavata purāṇa." *ABORI*, LI (1-4), 1971, 135—49.

(1) The words listed as synonyms in the Lexicons have some subtle shade of difference in their meanings, lost in course of time (2) The words that once existed in the relationship of viśeṣaṇa—viśeṣya and turned later into perfect synonyms in the *Bhāgavatapurāṇa* are—*Purandara*—*Śatakratu* ; *Udyāna*—*ākriṣṭa* ; *vāruṇī*—*madirā* ; *Vāyu*—*gandhāvaha* ; *vidyuta*—*Saudāmini*. (3) The conventional synonyms which never existed in the relationship of viśeṣaṇa—Viśeṣya, upamāna—upameya and Sāmānya—viśeṣa are—*amarṣa*—*roṣa* ; *amarṣa*—*kopa*, *amātya*—*mantrin* ; *atithi*—*abhyāgata* *bandhujñāti* ; *dhvaj*—*patākā* ; *latā*—*vīrudha*, *madhyastha*—*udāsīna* ; *marudhanvan* ; *nada*—*nadī*, *Suhṛdasakhā* *mitra* ; *udyāna*—*upavana*—*ārāma*.

284. SHARMA, Aryendra and others. *Kāśika*, (Vol. II, 5-8) Hyderabad, Osmania Univ., 1970, 465—982- Rs. 30.00.

285. SHARMA, Mahesha Datta. "Mahābhāṣyottaravartivya-karaṇagrantheṣu laukikodāharaṇānām sthitiḥ", *Rṣikalpanyāsaḥ* 1970, 51—64.

286. SHARMA, Rama Nath. *Padavidhi in Pāṇini*, Rochester, 1971, 225.

287. SATHE, Mahadeo Damodar. *Vaiyākaraṇa-Sidhānta Kāumudī of Bhaṭṭoji Dixit*, Part V (Vaidikī prakriyā) Poona, (V. S. Abhyankar publication series No. 11), 1970, 177, Rs. 3.75.

288. SATO, Michio S. "Das Problem des Passivs Zwischen dem Sanskrit and dem Tibetischen." *JIBS*, XVIII (2), 1970, 1008—1001.

289. SATYAVRATA, "√Kṛ in its various Meanings". *MO*, III, 1970, 70—73.

290. SCHOKKER, G. H. "The Jānā passive in the NIA Languages" *11rj*, XII, 1970, 1—23.

Holds that "for the explanation of participial construction in Kharī Bolī and other NIA languages one can not rule out the possibility that the participles in these constructions are originally not adjective participles serving as verbal nouns."

291. SCHIVEIGER, Paul, "Parataxis and Hypotaxis in a Generative Grammar". *RRL*, XV (1), 1970.

Ref. *JOI*, XX (1), 1970, 80.

292. SEN, Sukumar. *Paninica*, Calcutta, 1970, 45 (Calcutta Sanskrit College Res. Ser., 73 ; Studies 50). DM 5.—

293. SHAH, Umakant P. "A Note on Aidūka", *NIK*, 1971. 353—56.

Eduka, eduka, eluka or *eluka* or *Aiduka* are words of Dravidian origin". Since the Viṣṇudharmottara describes an *Aiduka* of Śaiva association and Śiva Rudra is probably later incorporated in Vedic, Brahmanical pantheon, the non-Aryan, non-Vedic, non-Brahmanical and Buddhist-relic structures were possibly known as *aidūkas* or *Edūkas* and were derived in the *Mahābhārata* passage", 354.

294. SHARMA, Maheshdatta. "Kāśīkāsiddhānta Kaumudyoh Vedavacanāni", *Sāgarikā*, X (2), 2028, 135—143.
295. SHARMA, Rama Nath. *Padavidhi in Pāṇini*, Rochester, 1971, 225.
296. SHARMA, Ranjeet. *Śabdō kā Vyulpatti mūlaka Bhāṣāvaij-ñānika adhyayana*, Delhi, Sasta Sahitya Bhandar, 1971, 143, 12—50.
- On etymological principles with special reference to Sanskrit and Hindi.
297. SHARMA, Shivamurti. "Deśī, Deśya yā Deśaja Śabda", *SH*, XIII, 1970, 80—87.
298. SHASTRI, Garudev. *Vyākarna chandrodaya*, Part II (Kṛt & Taddhit) Delhi, Motilal Banarsidass. 1970, 507 Rs. 22.50.
299. SHASHTRI, Charudev. *Prastava-tarangini*, Essays in Sanskrit, Varanasi, Rep. 1970, 271, 4.50.
300. SHASTRI, Jayadatta. "Aṣṭādhyāyī sūtrō mē prayukta Ghandasi pada : eka Vivecana" *Vedavāṇī*, XXIII (10), 1071, 27—31.
301. SASTRI RAMASUBRAHMNYA. *Kṛdanta Rūpamālā* (Vol. V) Madras The Sanskrit Education Society, 1971, 1145 to 1+25 Rs. 10.00.
302. SHASTRI, Swami Dwivikadesa. *Bhāṣāvṛttiḥ ; Pāṇinīya-ṣṭādhyāyī Vyākhyā Śrīmat Puruṣottamadevaviricita*. Varanasi, Tara Pubs., 1971, 14,538 (Pracya Bharatigranthsmala, 9), 25.00.
- Bhāṣāvṛtti—a bhāṣya on Pāṇini's grammar.
303. SHASTRI, Thakurlal A. "Kaunḍabhaṭṭābhimate-lakārārtha Vicārah", *SBh*, 8, 1970, 80—81.
304. SHASTRI, V. Bhim Sen. *Laghu-Siddhanta-Kaumudī*, Delhi, Part II 1971, 728, Rs. 20.00.
305. SHRIYAN, Ratna Nagesh. *A Critical Study of the Mahā-*

purāṇa of Puṣpadanta, Ahmedabad, Bharatiya Sanskriti Vidyamandira, 1969, X+348. (Lalbbhai Dalpatbhai Series No. 26). 30.00.

Rev : *AP*, XLI (9-10), 1970, 379-80 ; *Abori*, LII (1-4), 1971, 236—238.

A critical and comparative study of 1430 words selected from the *Mahāpurāṇa*, the *Nayakumāracarīu* and the *Jasaharacarīu* composed by Puṣpadanta.

306. SHUKLA, Dhruvalata S. "Śabdakaustubhasya Vaiṣiṣṭyam", *SBh*, 8, 1970, 79—80.

307. SHUKLA, Ramgovind. *Madhya-Siddhānta-Kaumudī prastānotari*, Varanasi, 1970, 288, 3.75.

With text, Skt.—Hindi Commentary.

308. SINGH, Baldeo. *Pada-Padārtha—Samikṣā*, Kurukshetra Univ., 1969, 27, 287. Price not mentioned.

Rev : *VIJ*, IX (1), 1971, 213—14.

309. SINGH, Bhagavan. "Sthāna nāmō kā adhyayana", *NPP*, 76 (1-2), 2028 V. S. 25—51.

The study of the names of different places is very helpful in understanding the nature and growth of a certain dialect. This type of study is much valuable than the excavations.

310. SIVARAMAMURTI, C. G. and others. "Indian Scripts and Languages in Asian Countries." *Vivekananda Vol.*, 1970, 203—214.

311. SMERUD, W. B. *Can There Be a Private Language? An Examination of Some Principal Arguments*. The Hague, Mouton, 1970, 120.

312. SPITZBARDT, Harry. "Sanskrit Loan Words in the Bahasa Indonesia." *JOR*, XXNVI, 1970, 29—47.

Studies the influence of Sanskrit on the development of

the national, unifying language of Modern Indonesia, the Bahasa Indonesia and maintains that—

“This general trend is most conspicuous in the field of lexicology, including word-formation, less effective in grammatical morphology, since the Bahasa Indonesia is a predominantly analytical language and almost negligible in the syntactic sphere. One of the outstanding syntactic features of all Malayo-Polynesian languages, viz., the position of the determining element always behind the one it determines, appears violated in cases like *ini gadis* = “this girl” instead of *gadis ini*, *tatkala* = “that time” and *perdana menteri* = Prime Minister (from Skt. *pradhāna mantri*). Although the syntactic order in *tat+kala* and *perdana+menteri* are quite obviously due to Sanskrit influence, the first group *ini gadis* may also be explained by analogy to the respective patterns of Dutch or English syntax.”

313. STAAL, J. F. *Word Order in Sanskrit and Universal Grammar*. Dordrecht D. Reidel Publishing Company, 1967, XI, 98. (Foundations of Language, Supple. Series Vol. 5).

Rev : WZKSAI^{Ph}, XIV, 1970 V. 211.

314. STAROSTA, Stanley. “Derivation and Case in Sora Verbs.” *IL*, 32 (3), 1971, 194—206.

Sora—a Munda language, spoken by about 200,000 in the Koraput and Ganjam districts of Southern Orissa in India.

315. SURESH KUMAR. “A Note on Sanskrit Stylistics.” *JUP*, 33, 1970, 65—75.

316. SWAMINATHAN, V. “Pāṇinīyamata-darpaṇa—A Forgotten Work on Grammar”. *VUOJ*, XIV (2), 1971, 61—67.

317. TATACHARIAR, N. K. Ramanuja. “*Naṅsiromaṇiṭika*

(nañarthavādaḥ)'' (completed). *JTMSSML*, XXIV (3), 1971, 9—15.

Deals with the diversity of negative connotations ; ṭikā is by Raghudeva.

318. THIRUJNANA SAMBANDHAN, P. "Problems of Meaning". *Raghavan F. V.*, 1971, 183—187.

319. TIWARI, Bholanath. *Bhāṣā Vijñāna*, Allahabad, Kitab Mahal, 16,568, Rs. 11.00.

320. TIWARI, Bholanath. *Bhāṣā cintana (Hindi)*. Allahabad Smriti Prakashan, 1971, 6, 233 Rs. 12.00. 1st ed.

Articles on Linguistics and Philology.

321. TIWARI, Udayanarayan (Tr. Ed.) *Bhāṣā Vijñāna*, Bihar Rashtrabhasha Parishad, 1970, 17-50.

Tr. of Maxmuller's book.

322. TIWARI, Udayanarayan (Tr.). *The science of language of F. Maxmuller*, Delhi, Motilal Banarasidas, 1970, 702, Rs. 17.50.

323. TIWARY, K. M. "Asiddham Bahirangamantarange A Meta-Rule of Rule-ordering in Pāṇini's Grammar." *IL*, 32 (4), 1971, 241—257.

324. TRIPATHI, G. C. "On the Formation of the Word Śakuntalā : The traces of a rare diminutive suffix 'lā' in Sanskrit." *JOI*, XX (2), 1970, 137-42 ; *BDCRI*, 31-32, 1970-72, 35—38.

Śakuntalā, a compositum of Śakunta and lā ; the former means 'bird ; one of its variants Śakuna means "Omen" because in several Indo-European and other races the flight of the birds was watched to predict the future events ; Noting the close affinity between the two suffixes ka and la and their application and usage as well as the equation kanyakāḥ, kanyalā set against śakuntikā : śakuntalā the author concludes, "Śakuntalā must be taken as

meaning *Śakuntikā* or “a small delicate pet bird” “a birdie used affectionately as a familiar personal name for small girls” (p. 142).

325. TRIPATHI, Ramprasad. “Vyākaraṇadarśanasāṣṭiprakriyāvimarśaḥ”. *Ṛṣikalpaṇyāsaḥ* 1970, 131—140.

Grammar as a philosophy, the order of *śāṣṭi* according to Upnishads and Vakyapadiya, Nāgojibhaṭṭa etc.

326. TRIPATHI, Shiv Sagar. “Śabdārthasambandha Vimarśaḥ, *Sarasvatī*, XXV (2), 1970, 148—165.

327. TRIPATHI, Shiv Sagar. “Puruṣa kā pauruṣa” *RUSSH*, 5, 1970-71, 113—125.

Examines the pauruṣa, sāmārthya of puruṣa in the background of Vedic, post-Vedic etymologies from the viewpoint of Paurāṇic etymologies.

328. TRUBETZKOY, N. S. *Grundzuge der Phonologie* Gottingen, 1971, 297. DM 25.—

329. TURNER, R. L. *Comparative Dictionary of the Indo-Aryan languages* (3 Vols. : *Dictionary ; indexes. Phonetic analysis*). London, 1966—1971. 1966, 866. DM 157.90 ; 1969, 366. DM 88.— ; 1971, 236. DM 43.60 respectively.

Rev : *JRAS*, I, 1970, 80—81.

140,000 words listed and arranged under the individual languages. First Pali and Prakrit words, then the modern languages, beginning with Gypsy in the West and ending with Sinhalese and Maldivian in the south. The languages possessing old literatures have separate sections.

330. UESSON, A. M. *On Linguistic Affinity. The Indo-Uralic Problem*. Malmo 1970, 183. figs. DM 38.70,

331. UPADHYAYA, Suvalal. "Sanskrit kā adhyayana Bhāratīya jāti kī anivārya āvaśyakatā", *VJ*, 19 (7), 1970, 11—14.

332. URSEKAR, H. S. "Sanskrit As a spoken language." *BhV.*, 30 (1-4), 1970, 73—80.

333. VAMANA AND JAYADITYA. *Kaśikā. A Commentary on Pāṇini's grammar.* Hyderabad, 1969—1970.

Pt. I : Adh. 1-4, 1969, 16+464 (Skt. Academy ser. 17 (A 14). DM 22.50 Pt. II : Adh. 5-8, 1970, 16+518 (465—983). Skt. Academy Ser., 20 (A 17). DM 27.—

334. VAN NOOTEN, Barend A. "Sanskrit gamsyate, An aniṭ Future". *JAOS*, 90 (1), 1970, 159.

A rare form, frequently used by Patañjali in his *Mahābhāṣya*; not found in standard western or Indian dictionaries; the form *adhigamisyate* found in *Daśakumāracarita*; The aniṭ future—a correct Pāṇinian form, is preserved only in grammatical Skt. and in the Buddhist Hybrid Sanskrit from the *Mahāvastu* only.

335. VAN SCHOONEVELD, G. H. (ed.) *Janua Linguarum*, The Hague, Mouton.

336. VARADACHARYA, K. S. "Sāmpradāyikadr̥ṣṭyā Sanskrit Vāṇmaye bhāṣāntarapadāni", *MO*, III 1970, 146—150.

337. VARADARAJA. *Sūrasiddhāntakaumudī* ed : G. V., Devasthali, Univ. of Poona, Poona, 1968, XVI, 239, 271.

Rev : *JASB*, XLIII-IV, 1970, 291—92.

An abridgement of Bhaṭṭojī Dīkṣita's *Siddhāntakaumudī*.

338. VARMA, SATYAKAMA *Vākyapadīyam* (Brahmakāṇḍa) of Bhartṛhari, New Delhi, Munshiram Manoharlal, 1970, 176 unpriced.

339. VARMA, Satyakama. "Divisibility of Phoneme and Ancient Indian Linguists. *PICO*, III (2), 1970, 881—82.

The modern linguists Dr. Josuha Whatmough and others have propounded that the smallest phonetic unit is the sound-wave or the resultant, sound particle which unites in an innumerable way to make a complete phoneme or 'allaphone'. But the author here maintains that our ancient scholars had established a theory advanced than this as early as seventh century A. D. *Pratiśakhyas* speak about *apinihiti*—an undeveloped sound coming in between two anomalous sounds which is not pronounced. *Ātmā* has an undeveloped sound of 'p' between 't' and 'm', for otherwise 't' must have been changed into 'm' according to the general rule. *Pāṇinī* also dealt with this problem in 8,2.26—30 sūtras.

The terms *hrasvādeśa* and *samprasāraṇa* show that *Pāṇini* accepts the interchangeability of the different stages of the same sound. *Patañjali* presented two terms *varṇāikadeśa* and *uttarapadabhāṣyas*, which show that phoneme is further divisible. The term *Varṇāikadeśa* is an improvement of *Pāṇini*'s term *Savarṇa*. *Bhartṛhari* gives two different terms of *Varṇabhāga* and *Varṇāntara sarṇa* and he treats the problem of the divisibility of phoneme more clearly than others.

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(1) usage of noun roots as qualifiers.

(2) non-usage of verb roots as qualifiers and instead to use the relative participles to qualify nouns,

(3) non-usage of the adjective roots as adjectives and instead of them to use the derived adjectives to qualify nouns.

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In the present paper, the hypotheses concerning the etymology of the present tense morph in Tamil are discussed. The first two are formulated by Graul-Gundert and Andronov and the other two by the present author. These are—

(1) Present tense —stem+ku+inru+PGN Suffix.

(2) Present tense —stem+k/kk+inr (—il+t)+PGN Suffix

(3) Present tense —Stem+kil+t+PGN Suffix.

(4) Present tense —Stem+ku+in—t—PGN Suffix.

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Iruḷa—a tribe of Nilgiri ; Their speech is considered to be a dialect of Tamil. The author believes that it is a distinct South Dravidian language, very near to Old Tamil which splits off from late Proto-Tamil or early pre-literary Tamil ; It has borrowed much from the three great languages, Tamil, Malayalam and Kannada and less from Kota and Toda.

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Concludes that the Apabhraṃśa of Abhinavagupta in Brahmanical religious works, composed in Kashmir is the same as the literary Apabhraṃśa ; Apabhraṃśa like Sanskrit and Prakrit was a standardized All India literary medium.

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we do not have any complete work of Chandragupta also. The literary talents of both the kings created an atmosphere for the development of Sanskrit literature.

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English translation of *Shakuntala* ; English Version of Indian laws : compositions of nine hymns to Indian divinities and *The Enchanted Fruit*, based upon a *Mahābhārata* story ; Prose versions of the four tales of the Panchatantra and of Jayadeva's *Gītagovinda* ; the version of *Mānavadharmasāstra*.

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Having its origin in culture, the theatre reflects the aspiration and frustration of the people; its theme and character; role of music and dance in drama; codified gestures, entries and exits of the characters; elaborate and conventional make-up; Asian theatre soaked in religious sentiments; chorus, Poetical elements; simple and flexible architecture; a source of generating world consciousness.

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references to—

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Discusses the value of Skt. in Indian life and culture ; "India is Sanskrit while Sanskrit is India plus something more".

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(1) The anonymous precepts *asūcitasya Pātrasya* etc. is meant for the gradual infolding of the plot and avoidance of abrupt introduction of a character or incident. (2) *Rāghavabhaṭṭa* shows a correlation between the above precept and the *apaṭīkṣeṇa praviṣya* which is not a common usage. (3) *Apṭīkṣeṇa* etc indicates a continuation of the scene without a break by the curtain-fall (4) *Śrīharṣa* etc. use *Praviṣya Paṭīkṣeṇa* or *Tiraskariṇīm apanīya* to indicate the unexpected appearance of some character before someone throwing away the wrapper. (5) The two precepts concerning the manipulation of the curtain and the use of a wrapper are confused by the later playwrights (6) The precept *Paṭākṣeṇa na kartavyaḥ* etc. is of a later origin.

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(Comparative study of the principles of Indian and Western Poetics).

121. CHAUDHARY, Suryanarayan. *Saundarananda Kāvya ; Aśvaghoṣa kṛta*. Motilal, 1969-70, Rep., 20,268. 4.50.

122. CHAUHAN, D. V. *Sanskrit Influence on Amīr Khusrau*. *ABORI*, LI, (1-4), 1971, 51—58.

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246. KRISHNAMOORTHY, K. *Ānandavardhan's Dhvanyāloka*, Dharwar. Karnatak Univ.,

247. KRISHNAMOORTHY, K. *Maṅgala, a Neglect Name in Sanskrit Poetics*. JOI, XX (3), 1971, 247—255.

Mangala, a famous poet and a literary theorist who succeeded Bhāmaha and Daṇḍina but preceded Vāmana, lived about 750 A. D.

248. KRISHNAMOORTHY, K. *Dhvanyāloka and its critics*, Dharwar, Karnatak Univ, Karyalay Pubs., Mysore, 1968, XX, 350, 30.00.

Rev : ABORI, LI (1—4), 1971, 246—249, ABORI, XLIII—IV, 1970, 288—289.

Study of Sanskrit poetics; presents the theory of Dhvani in

all its aspects and with its historical background ; its relation to the other systems of thought ; its further developments ; its influence on the later thought of Sanskrit poetics and its parallels in modern thought in western countries.

249. KRISHNAMOORTHY, K. *Some thoughts on Indian Aesthetics and literary criticism*. Prasaranga, Univ. of Mysore, 1968, 90, 2.00.

Rev : *AP*, XLI (4), 1970, 193—94.

A collection of 3 lectures delivered by the author.
(1) Nature and scope of Indian Aesthetics (2) Survey of aesthetics from Bharat to Abhinavagupta ; *rasa* and *bhāva*
(3) The Dhvani School of criticism.

250. KUHN, E. *Aufsätze zur Kultur- und Sprachgeschichte, Vornehmlich des Orients*. Breslau, 1970, Rep., XXV—523. L, 17. 600.

251. KULKARNI, Kunda. Mammata and the Modern concept of Obscenity, *Bh.Vd.* XXIX (1—4), 1972, (by), 94—98.

252. KULKARNI, V. M. "Abhinavabhāratī Ch. VII recovered?" *JOI*, XX (3), 1971, 256—263.

ABh.—a comm. on the *Nāṭyaśāstra* has, lost its Ch. VII from fourth verse to the end of Ch. VIII.

Hemachandra and the anonymous author of the *Kalpalatāvivēka* freely utilise the *ABh.* in their writings. The author presents the identical or nearly identical or corresponding passages between *Kāvyaṇuśāsana* of Hemachandra and the *Kalpalatāvivēka* and the *Nāṭyadarpaṇa* and the *Kalpalatāvivēka* respectively in order to examine whether the *KLV* preserves the original *ABh.* on this portion of Ch. VII. Proves that the *KLV* preserves a major portion of the *ABh.* on the *Bhāvādhyāya* (*NS* Ch. VII).

253. KULKARNI, V. M. *Bhoja's Śṛṅgāraprakāśa* (Chapters XV—XXIV) Prakrit Text Restored. *JUB*, XXXIX (75), 1970, 20—57.

SP, a largest work on Skt. poetics, quotes the largest number of Pkt. verses as examples. In the present paper the author tries "to restore the Pkt. text of some of these verses by tracing them to their original sources or by comparing them with corresponding verses cited in other works on Alaṅkāra". The Skt. Chāyā of many of the Pkt. verses has not been given. In some cases the given Skt. Chāyā does not agree with the Pkt. text. The author selects such Pkt. verses and gives the Sanskrit Chāyā below these verses, mentions their primary or secondary sources also.

254. KULKARNI, V. M. "Prakrit verses in works on Sanskrit Poetics." *JUB*, XL (76), 1971, 36—46.

Tries to restore some corrupt and unintelligible Prakrit Verses in works on Sanskrit Poetics.

255. KULSHRESTHA, Mathuresh Nandan. 'Kuntaka kā svabhāvokti vivecana" *RBh*, XII (2), 1970, 27—34.

256. KULSHRESHTHA, Mathureshanandan. "Aucitya-siddhānta-Svarūpanirūpaṇa," *HA*, XXIII (1—4), 1970, 60—67.

257. KULSHRESHTHA, R. B. *New Light on the Sources of Bhāsa's Svapnavāsavadattā*. *VIJ*, IX (1), 1971, 71—74.

258. KULSHRESHTHA, Sushama "Naiṣadhiyacarita mē mukhasandhyaṅganirūpaṇa" *JDS*, (1), 1971, 114—126.

Shows all the 12 kinds of mukhasandhis in the *Naiṣadhiyacarita*.

259. LANMAN, C. R. *A Sanskrit Reader*. Cambridge, 1971, Rcp., 423. DM, 32.90.

Text, vocabulary and notes,

260. MACDONELL, Arthur A. *A History of Sanskrit literature*. Munshiram, 1971, new ed., 490, 35.00 ; Motilal, 1971, 414, 10.00.

261. MAINKAR, T. G. "Íśvarakṛṣṇa Bhartṛmīḍha Kālidāsa Again". *JUB*, XXXIX (75), 1970, 58—65.

Holds that Kālidāsa, the author of the Meghadūta, Kumārasaṁbhava, Raghuvaṁśa, Vikramorvaśīya, Śākuntalam, Mālavikāginimitram and Ritusamhāra, was Íśvarakṛṣṇa-Vindhyavāsa Bhartṛmīḍha and that he was the same Íśvarakṛṣṇa who wrote *Sāṅkhyakārikā*. He relies on the seven quotations from Kālidāsa's works made by Ghanasīyāma in his comm. *Saṅjīvanī* on *Uttararāmacarita* of *Bhavabhūti* and on the remark of Svapneśvara that the *Saṅ. kā.* was written by Íśvarakṛṣṇa-Kālidāsa as well as on the commentary on *Viddha-Śālabhāṅjikā* of Rājasekhara written by the two learned wives of Ghanashyama-Sundarī and Kamlā. Ghanashyama and his two wives both indicate several times that Íśvarakṛṣṇa Bhartṛmīḍha is Kālidāsa.

262. MAINKAR, T. G. *Studies in Sanskrit Dramatic criticism*. Delhi, Motilal Banarsidass, 1971, 136, 15.00.

263. MAJID, M. A. "Firdausi's influence on Indian literature" *Iranica*, XXIII (4), 1970, 11—14.

264. MAJUMDAR, R. C. "Sanskrit learning and liberalism" *Raghavan F. V.* 1971, 290—295.

265. MAJUMDAR, R. C. "Study of Sanskrit in South-East Asia—Indo-China." *ON*, 19 (2), 1971, 7—18.

266. MASSON, J. L. and other. *Śāntarasa and Abhinavagupta's Philosophy of Aesthetics*. Poona, BORI 1969, 206, 25.00.

Rev : *AP*, XLII (4), 1971, 177—78 ; *JA*, CGLVIII (1-2), 1970, 199—200.

A study of the influences on Abhinavagupta's philosophy of aesthetics and trs. of important passages from Abhinavagupta's philosophical works; translations of passages written on Śāntarasa before Abhinavagupta ; Comparison

between aesthetic and mystical experience; appendix on later writers on Śāntarasa and rasāsvād.

267. MASSON J. L. (Editor), *Avimāṛaka (Loves Enchanted World)*, Motilal Banarasi Das, 1970, 152, Rs. 18.00.

Complete English translation with introduction and Notes.

268. MASSON, Jeffrey Lloyd (Ed.). "Sugestion in Sanskrit Poetics : The *Dhvanyāloka* and the *Dhvanyālokalocana*. Harrard, 1971, 620.

269. MASSON, J. L. and Patwardhan M. Y. *Aesthetic Rapture* (Vol.—1 Texts) Poona, Deccan College, Postgraduate and Research Institute, 1970, Vol. I, 57, 15 ; Vol. II 102, 15.

Early Indian ideas on the nature of Beauty in literature; The Nāṭyaśāstra; The Abhinavabhāratī; Abhinavagupta.

270. MCGREGOR, R. S. "Some Manuscripts containing Nandadāss Version of the Prabodhacandrodaya Drama". *JAOS*, XCI (4), Oc-Dec 1971, 487—493.

Gives details of several manuscripts containing a Prabodhacandrodaya version attributed to Nandadass. According to the author "there is sufficient reason why the *aṣṭachāpa* poet might have made a Prabodhacandrodaya version in the fact that this work gives a vital role to viṣṇubhakti; in addition we may note the increased emphasis laid on viṣṇubhakti in the introduction and end of the *bhāṣa* version by comparison with the original which is what might be expected of the *aṣṭachāpa* poet ; and also the fact that at least one Prabodhacandrodaya version by a fellow-sectarian of his (Brajvasidass) exists". The work under consideration is by the *aṣṭachāpa* poet.

271. MCNEILL, William H. and others (Eds.). *Classical India*. London, Oxford Univ. Press, 69, 291. 13s.

272. MEHTA, Balavanta Singh. "Bhoja Caritra kī praśasti aur Kumbhalagarh Vijaya". *ŚP*, XXII (2), 1971, 92—93.

An examination of Some points, in the article "Kumbhala garh kā Yuddha" by Ramvallabha Somani, pub. in the "Mahārāṇā Pratāpa Smṛti grantha".

273. MEHTA, C. G. *Three Sanskrit Lighter Delights (Bhagavad-Ajjukīyam, MattaVilāsa, Ubhayābhisārikā)*. Baroda, M. S. Univ., 1969.

Rev : *JOI*, XX (2), 1970, 192—94.

274. MEHTA, Dhirubhai M. "Mālavikāgnimitra nī bijī bāju". *Vak*, 1971, 100—107.

275. MEHTA, Kumud A. "Bombay's Theatre world—1860—1880". *JASB*, XLIII IV, 1970, 251—278.

Development of the theatre.

276. MENARIA, Purusottamalal. *Mangal Kāvya Paramparā*. Jaipur, Mangal Publication, 1970, 188 Rs. 15.00

277. MENON, B. Damodar. "Bhāratasya āṛśasampadaḥ". *Saṁvida*, VI (1—4), 1970, 110—116.

278. MILLER, Barbara Stoler. *Phantasies of a Love-Thief The Caurpañcāśikā Attributed to Bilhaṇa*. New York and London, Columbia Univ. Press, 1971, XII—233. 12.00.

Bib., Appendix with illus, paintings. *Gaurapañcāśikā*—a series of lyric verses in which the parted lover evokes his mistress's presence by recollecting her beauty and the pleasures of their love ; A critical edition and tr. of two recensions (the northern, the western-southern) ; with sixteenth century illustrations of the text.

279. MIRASHI, V. V. and others. *Kalidasa, Date, Life and Works*. Bombay, Popular Prak., 1969, 8—473. 25.00.

Rev : *Indica*, 8 (2). 1971, 117—119.

280. MISHRA, Ajay Kumar. "Sanskṛta Sahitya kī pratibhā-śīla putriyā". *Prajñā*, 17 (1), 1971. 152—154.

281. MISHRA, Anantnarain. *A comparative study of the love poetry of Donne and Vidyāpati*. Barh, Patna, A. N. S. College, 1970, 251 unpriced.

Introduction, Tradition and Background ; Idea of love ; Stages of love ; Nature in Indian and English love poetry ;

282. MISHRA, Jagadishachandra. *Chitramīmāṃsā*. (Hindi) with Sudha, Varanasi, Chowkhamba Prakashana, 1971, 431 (Sri Kashi Sanskrit Granthamālā-207) unpriced.

Upamā, Upameyopamā, Ananvaya, Rūpak, Pariṇāma, Sandeha, Bhrāntimat, Ullekha, Apahnuti, Utprekṣā and Atiśayokti.

283. MISHRA, Jayamanta. "Arastū Mahodayasya Bharata-muneśca nāṭyaviṣayakavicārah". *Rṣkalpanyāsaḥ*, 1971. 65—70.

284. MISHRA, Jayamanta. *Nibandhakusumañjaliḥ*. Delhi, Motilal, 1970, 98. 3.00.

Essays on sanskrit poetics.

285. MISRA, Kameshwarnath. *Rāmakṛṣṇa-Viloma-Kāvyaṃ Daivajñāśrī Suryakavi-viracitam*. Varanasi, Chowkhamba, 1970, 23, (Haridas Skt. Gr. Mātā 288). 1.50.

The poem, read from left to right narrates the Story of Rāma and read from right to left narrates the story of Kṛṣṇa.

286. MISHRA, Krishna. *Probdha Candrodaya*. Delhi, 1971, 242. DM 19.—

Skt. text with Eng. tr. and intro., Ed. by Sita Krishna Nambiar.

287. MISHRA, Ramachandra. *Sanskṛtasāhityeliḥasāḥ*. Varanasi, Chowkhamba, 1970, 15, 208 (Vidyabhawan Skt. Ganthamala, 49). 7.00.

History of Sanskrit literature.

288. MISRA, Ramkumari. "Aprastuta Vidhāna." *Hindustānī* XXXI (1—2), 1970, 75—93.

289. MISRA, Shivanandan. *Guptakālīna abhilekha se jñāta talkālīna Sāmājika evam ārtihika daśā*. Lucknow, Prakashan Kendra, 1971, 4, 184. Rs. 11.50.

290. MISRA, Shrikrishna. "Rasa And its correlatives : An Essay on Poetry". *JGJKSV*, XXVII (1—2), 1971, 53—94.

291. MISHRA, Visvanath. "Vyañjanāyāḥ Śabdārthavṛtti-Vicāraḥ". *VS*, VII (1—2), 1969—1970, 26—38.

292. MITRA, Jayashri. "Citrakāvya kā nāmakaraṇa". *SH*, XIII, 1970, 70—75.

293. MUKHERJI, Amulyadhan. "Lyric Metres in Jayadeva's Gīta-Govinda". *TBAS* XII, 1970, 101—102.

Examines the rhythmical structure of the lyrical pieces in Gīta-Govinda and points out that no particular metre has been exactly initiated in any of them. Jayadeva based his lyrical metres on time-measures of popular music in Eastern India. He had his own principles of metrical structure, which are even now prevalent in NIA languages of Eastern India.

294. MUKHERJI, Amulya Dhan. "Rhythm in uneven Syllabic metres in Sanskrit". *TBAS*, 1970, 111—112 ; *MBAS*, V (4), 1970, 4.

A communication.

295. MUKHERJI, Ramasanjan. "The Role of Abhidhamūlaka-Vyañjanā". *PICO*, III (2), 1970, 852—858.

296. MUKHERJEE, Sukhamoy. *Dinarkarājakumāra-Hemlekham (A Sanskrit Version) of William Shakespeare's Hamlet*. Motilal Banarsidass Delhi, Patna, Varanasi, 1971, 187 Rs. 6.50.

Acts 5.

297. MUKHOPADHYAYA, S. B. *Corridors of Literary biography*. Allahabad, A. H. Wheeler, 1970, 211. 10.00.

298. MURATA, Chube. "Some Characteristics of Indology in the West" *JIBS*, XIX (1), 1970, 179—184.

299. NAGANATHA SASTRY, P. V. (Ed.) *Kāvyaḷaṅkāra of Bhā-maha*. Delhi, Motilal, 1970, Rep., 134. 12.00

300. NAGAR, Ravishankar. "Vyañjanāviṣaye Mahimabhaṭṭa-mata-samīkṣā". *Sāgarikā*, X (2), 2028, 119—134.

301. NAGAR, Ravishankar. Vyañjanāviṣaye Jagadīśatarkā-lanīkārāmatasamīkṣā". *JDS*, I (1), 1971, 81—85.

302. NAGARAJAN, K. S. *Contributions of Kashmir to Sanskrit Literature*. Bangalore, Wilson Gardens, 1970, 24+730, 15.00.

From the very begining, Kashmir has been a centre of Sanskrit learning including Religion, Philosphy, history, Politics, Poetry, Poetics etc. It is known as Shardapith-an abode of the Goddess of Learning. The present work throws light in the various aspects of this vast and diverse contributions of Kashmir to Sanskrit literature.

303. NAHTA, Agarachanda. "Jayaprabhasūri racitā Kumāra-Sambhavaṭīkā". *Śramaṇa*, XXI (7), 1970, 31—83.

304. NAHTA, Agarchanda. "Bhaktāmara-Stotra ke Ślokō ki Samīkhyā 44 yā 48". ? *Śramaṇa*, XXI (10), 1970, 27—31.

305. NAIK, C. R. "Persian Literature Produced in Giyarat during The Rule of the Sultans". *Vidyā*, XIII (1), 1970, 1—17.

306. NAIR, Manjapra Balakrishnan. "Saṁskṛtabhāṣayam Sahityavum (a critical survey of Sanskrit language and literature). Manjapra, The Author, (Kalady). 1971, 280, Rs. 5.

(Malayalam)

307. NAKAMURA, Hajime. "Indian Influence on Japanese Stories". *Vivekananda Vol.*, 1970, 263—70.

308. NAMBIAR, Sita Krishna. *Prabodhacandrodaya of Kṛṣṇa-miśra*, Delhi, Motilal, 1971, 6,64,178, Rs. 20.00.

Rev : *VIJ*, X (1-2), 1972, 179—80.

A philosophical allegorical drama depicting the eternal struggle going on in the mind of man between the forces of virtue and vice ; shows Supremacy of Advaitic Vaiṣṇava Vedānta on other systems of philosophy and religious schools ; with text, English translation and a critical introduction and Index.

309. NAMBUDIRI, V. G. "Nihatasaahacarītyāderarthah" *VUOJ*, XIV (2), 1971, 27—29.

310. NAKDARGIKAR, Gopal Raghunath. *The Raghuvansā of Kālidāsa* (with the Commentary of Mallinatha), Varanasi, Motilal Banarasidass, Delhi, Patna, 1971, Rep., 1-202, 602, 1-374, 1-11 ; Rs. 45.00.

311. NANDI, S. K. "On Aesthetic and Moral Values", *BRMIC*, XXI (11-12), 1970, 242—248.

312. NANDI, T. S. "The problem of guṇibhūta vyangya kāvya or Poetry of Subordinated Suggestion." *Vidyā*, XIII (1), Ja. 1970, 53—70.

313. NARASIMHACHARYA, N. C. V. "Sandarbhaśuddhiḥ" *VUOJ*, XIV (1), 1971, 1—10.

314. NARAYANA, *Venīsamhara*. Drama Sanskrit. Paris, 1971, 242 (Publications de l'Institut de civilisation indienne series, 33) DM 44.70.

Bourgeois, F. (Ed.).

315. NARAYANA. *Hitopadeśa* (Mitralābha), Motilal Banarasi-das, 1971, Rs. 1.50.

With Hindi Commentary.

316. NARAYANA, Kavi. *Kamalāvilāsabhāṣaḥ*. Tirupati, Sri Venkateswara Univ., Ori. Res. Inst., 1971, *VUOJ*, XIII (1-2), 1970, V, 16. (SVUOJ-texts and studies—No. 3).

Ed. by K. S. Ramamurti, with intro. in English.

317. NARAYANACHARYA, P. "Karuṇātattvavicāraṇā", *Saras-vatī*, XXVI (1) 1971, 90—95.

318. NATARAJASASTRI, V. B. (Ed.). *Śrīnarasiṃhaviṣayacampū* : with the Author's own Commentary and Stotras. the author, Tiru-chirapalli, 1963, 256. 5.00.

Rev : *AP*, XLI (3), 142—43.

A literary composition by Narasiṃha Sastri describing the destruction of the demon Hiranyakashipu by Vishnu as Man-Lion in order to answer the devotion and faith of Prahlāda,

319. NATH, S. "Further Note on the Original Home of Guṇādhyāya. *JASC*, XII (1-4), 1970, 99—102.

320. NENE, Gopal Sastri. *Manu-mṛtiḥ* : 'Manuvarthamuktāvalī', Varanasi, Chowkhamba, 1970, 40,766 (Kashi Skt. Gr. mātā, 114).

With Hindi Commentary.

321. NIELSEN, Keith Edward. *Two Uses of Theatre as a Communication Mode for the Study of Selected Cultural Concepts of India*. Michigan State, 1970, 204. *DAI* 32 (July 1971) : 586-A ; *UM* 17-18, 257.

322. NOBE, Ryōzō. "Death in Kalidāsa's works." *JIBS*, XIX (2), 1971, 627—628.

323. OHRUI, Jun. "Some Problems on Medhavin and Dharmakīrti in relation to Sanskrit Rhetoric" see *Buddhism*.

324. OJHA, Gopesh Kumar. *Suśloka, Śatamañjarī, Rājayoga tathā Vṛṇajataka ki Hindi Vyākhyā*. Delhi, Motilal, 1971, 272.

325. OJHA, K. C. "The Date of the Arthaśāstra", *JGJKSV*, XXVI (1-3), 1970, 743-796.

Arthaśāstra, in the present form is a redaction of the vast arthaśāstra lit. made by Viṣṇugupta about 600 A. D. Kauṭilya may be a historical person or may be only an anonymous originator created by the later tradition.

326. OMPRAKASHA. *Madhyakālīna Hindī and Panjabī Premākhyāna*, Delhi, Hindi Sahitya Sansara, 1971, 40/-

327. PADHYE, D. G. (Ed.) *Sītaramavihara-kavyam of Orgaṇī Lakṣmaṇadhvari*, Hyderabad, The Skt. Academy, Osmania Univ., 1962, X. 114.

Rev : *ZDMG*, 119, 1970, 408—409.

328. PANDA, Vasant Kumar. "Kālidāsa Shakespear-Viṣayakamādarśavādamādāya kiñcit". *Pratibhā*, 2027 V. S., 9—11.

329. PANDA, Vishnupada "Rasasvarūpam", *Pratibhā*, 2027 V. S., 27—29.

330. PANDEYA, Amar Nath. "Bāṇabhaṭṭasya kecana doṣaḥ", *Sāgarikā*, X (2), 2028 V. S., 161—164.

331. PANDEYA, Kamala Prasad. *Sāhitya Śāstra* (Hindi) Satna, Adarsha Prakashan 1971, IV, 4 ; 342. Rs. 15.00.

On Indian Poetics ; 1st Ed.

332. PANDEYA, Ramsuresh. "Bhārati vṛtti ke sajātīya bheda", *JDS*, I (1), 1971, 127—139.

333. PANDEYA, Shivanath. *Dhvani sampradāya ka vikāsa*, Delhi, Sahitya Prakashan, 1971, 302. 30.00.

Development of the dhvani (suggestion) tradition.

334. PANASE, G. M. "Vāgeva viśvā bhuvanāni jajñe", *Rṣikalpanyāsaḥ*, 1971, 59—61.

Agrees with Manu in holding that Veda is the original sound of the world which if properly recited bears proper meaning. Word as a quality of sky is called Oṅkār. The Vedic mantras are the (Anśabhūta) particles of the Oṅkār. So Vedas are apauruṣeya. Śṛṣṭi was the creation of the word.

335. PANIKKAR, R. "Indology as a cross-cultural catalyst. A new task of Indological Studies. Cross-cultural Fertilization" *NVMEN*, XVIII (3), 1971, 173—179.

336. PARADKAR, M. D. "Sūradāsa's Indebtedness to Sanskrit literature". *IA*, V (2), 1971, 93—98.

337. PARANAVITENA, S. "Traditions About Kalidāsa that were Prevalent in Śrīvijaya". *Añjali, Felicitation Vol.*, 1970, 105—111.

Suvarṇapura called Shri Vijaya was a great centre of Sanskrit studies.

338. PARASHAR, Kanhaiyalal. "Ācārya Cāṇakya : Paśu-pakṣiyo se prāptavya śikṣayē", *Vṛ*, XIX (12), 1971, 15—16.

339. PARIKH, J. T. and Shastri, A. D. *Indradhvaja in the Nāṭyaśāstra BCGV*, XV, 1970, 9—15.

During the Indradhwaj Mahotsava, the drama was first staged. Indra scattered away the demons and evil-spirits by means of his flag, called jarjara. Jarjarpūja is an important ritual before the beginning of the drama. The director walks round with the pole and balances it on

his navel. "The cumulative effect of all this would be that these elements point to something like a popular festival, with acrobatics and fights, bloodshed and shouts as parts thereof. We may thus be able to reconstruct the Indradhavaj Mahotsava, as it was celebrated in ancient days."

340. PATIL, G. M. "Dumb Associates in Kālidasian Dramas", *BHV*, XXX (1-4), 1970, 89—94.

341. PAYNE, E. F. J. (Tr.). "Some Remarks on Sanskrit Literature by Arthur Schopenhauer". *AP*, XLII (8), 1971, 343—47.

Schopenhauer admires the religious and philosophical works of Sanskrit Lit. and advises the translators from Sanskrit that instead of devoting their efforts to poetry they should devote their time to the Vedas, Upanishads and philosophical works because poetry is untranslatable. Reading the translation of Upanishads by Dara Shikoh he says—"it has been the consolation of my life and will be that of my death".

342. PENDSE, G. S. *Pāṇḍuraṅgāṣṭakam* *ABORI*, LI (1-4), 1971, 215—221.

Presents a palm-leaf Ms. of *Pāṇḍuraṅgāṣṭakam*, found recently consisting of only two folios, without date and the name of the author and different from the published one.

343. PINES, S. "The Tale of Salāmān And Absāl : the origin of the story supposed to have been Translated by Hunayn Ibn Iṣḥāq From the Greek." *PICO*, IV, 1970, 368.

Holds that the theme or primary source of the tale in question is Indian.

344. PINGLE, A. T. "Rasagaṅgadhare Samasyāpūrtiḥ." *Saṁvid*, VI (1-4), 1969-1970, 126—127.

345. PINGREE, D. *The Vidvajjanavallabhā of Bhojarāja*. Baroda, Oriental Inst., 1970, 28.

346. PISANI, V. and L. P. Mishra. *Le letteratura dell' India con un profilo della letteratura del Tibet di G. Tucci*. Firenze, 1970, 609. (Le letterature del mondo, 36. DM 10.80.)

347. PODDAR, R. P. "Irony in Mṛcchakaṭika." *Raghavan F. V.*, 1971, 108—117.

348. POTDAR, K. R. *Kāvyaṇḍarsa of Daṇḍin*. Poona, BORI, 1970, Rep., 7+432.

Edited with an original comm. by Pt. Rangacharya Raddi Shastri.

349. PRASAD, Harikishor. *Political and Socio-religious Condition of Bihar*. Varanasi, 1970, 288, 25.00.

350. PRASAD, S. N. "Kathāsaritsāgara mē madya-pāna kī paramparā." *SH*, XIII, 1970, 27—30.

351. PRASAD, Tapeshtar Nath. "Pārijātaḥaraṇa mē artha kī samasyā : eka paryālocana." *VBhP*, X (4), 1970, 118—142.

352. PUROHITA, Lakshminarayana. "Anantabhaṭṭasya Vaiśiṣṭyam." *SBh*, VIII, 1970, 71—76.

353. RADHAKRISHNA. "Kālidāsasya bhāgyavadaḥ." *VS*, VII (1-2), 1969-1970, 99—102.

354. RAFFEL, Burton. *The Forked Tongue : A Study of the Translation Process*. The Hague : Mouton and Co., 1971, 181. DG 32.00.

355. RAGHAVAN, M. D. "The Sandeśa Kāvya of the Sinhalese and the Sacred Dance." *Raghavan F. V.*, 1971, 236—241.

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381. REDDY, J. Chenna. *ḍṛśyakāvyaṃunā pañcasandhulā śāstrīya-samanvayamu*. *OJ*, XIV (1), 1971, 1—9.

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V. V.—ascribed to Śūdraka, theme based on the legends of Udayana, Viṇā plays an important role here unlike the *Pratijñāyugandharāyaṇa*, *Soṇnavāsavadattā* of Bhāsa, *Priyadarsikā* and *Ratnavālī* of Harṣa etc.

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Family of Varanasi And the Literary output of the Jaḍe Authors." *VIJ*, IX (2), 1971, 347—356.

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The collection, covering all subjects of Skt. literature, stresses upon the R.V., its Brāhmaṇas, Upaniṣads and ancillary literature and upon the Advaita Vedānta, Nyāya, Vyākaraṇa, epics and Purāṇas.

There are some texts on Śilpa, Āyurveda, Jyotiṣa and Caritra also.

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400. SASTRI, Nemichandra. *Sanskritgītikāvyānuchintanam*. Dhauipur (Rajasthan), 1970, 254, Rs. 11.00.

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Meghadūta, Pārśvābhyudaya, Amaruka, etc. IV Philosophical explanation of Skt. Gīti Kāvya and contributions. V Terminology of Culture, and Gītikāvya, its social and political valuation. Appendices.

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Adhyātmadarśanam (4) Ko Vedādhikārī (5) Rasakalpataruḥ (6) Hitakalpataruḥ (7) Sangīta Vṛndāvanam (8) Stuti Kādambarī (9) Caritakādambarī (10) Vyākhyāna Kādambarī (11) Praśasti Kādambarī (12) Pūrti-Kādambarī.

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465. SHIVARAMAIAH, B. K. *Problems of Sanskrit Teaching in Under-Graduate Classes*. *MO*, III, 1970, 17—21.

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(4) Library (5) Scheme of Examinations (6) Medium of Instruction.

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471. SHUKLA, Ram Lakhan. *Sanskṛta nāṭya kalā*. Motilal, 1970, 150, Rs. 18.00.

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A Seminar at CAS.

In later works, Ratnas are said to be five, nine or eighteen in number but originally only five ratnas were recognised. The conception of nine Ratnas developed later for popitiating the nine grahas (planets).

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483. SIVARUDRAPPA, G. S. *Saundarya-Samīkṣā*. Mysore, Krishnamurtipuram, 1970, Rep., 10+456. Talukina Venkanniah Smaraka Granthamala, 20.00.

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Distinguishes in Kannada, *bhāva* from *rasa* by equating the former with the Prāṇamaya Kośa of the Upanishads and the latter with Manomaya Kośa ; four kinds of beauty—Sensuous, imaginative, Intellectual and Ideal ; meanings of the term "Beauty" and a historical survey of

aesthetic thought in the west ; The idea of "Beauty" in the *R̥gveda*, darśanas, Fine Arts, Sanskrit poetry and poetics ; ugliness, sublimity and Absolute Beauty.

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486. SOHANI, S. V. "Bāṇabhaṭṭa's Account of Pearls from Manaar Straits. *JIH*, 48 (1), 1970, 131—134.

487. SAMADEV. *Kathāsaritsāgara* (Text). Motilal, 1970, 596, Rs. 20.00.

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488. SRINAVASA RAO, C. V. "Stories of Vikramāditya, Bombay, Bharatiya Vidya Bhavan, 2.50.

489. SRINAVASACHARI, M. S. "Draksharama Bheemeswara Temple in Literature—A Critical Historical Study. *QRHS*, X (4), 1970-71, 217—22.

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A collection of Skt. Subhāṣitas in Anuṣṭup verses.

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492. STERNBACH, Ludwik. "An Additional Note on Some Unknown Stanzas Attributed to Kauṭilya". *RUSSH*, V, 1971-71, 15—17.

Verses attributed to Kauṭilya in the *Sūktiratnahāra* are 107.1-2=2.87.1-2) in the chapter entitled. *Mantradeśaḥ*. In the newly published Sāyaṇa's *Subh. Sudh. nidhi* ed. by K. Krishnamoorthy from Dharwar 1968, the same two verses are also quoted : the first as the second verse of the Chapter entitled—*Mantrakāla* (2.68) and the second as the first verse of the Ch. *Mantradeśa*. The writer holds that Sāyaṇa's *Subh. Sudh. nidhi* is the same work as the *Sūktiratnahāra* and that it is either a copy of the latter work with additions or omissions or another version of the same text. Sāyaṇa's work is inferior to the *Sūktiratnahāra*.

493. STERNBACH, L. *Sāyaṇa's Subhāṣita-Sudhānidhi and Sūryapaṇḍita's Subhāṣitaratnahāra*. JGJKSV, XXVII (1-2), 1971, 167—260.

(1) Identity of Sāyaṇa's Subhāṣita Sudhānidhi with Sūryapandit's Sūktiratnahāra. (2) Source-material of Sāyaṇa's Subhāṣita Sudhānidhi (3) Comparison of the Paddhatis in Sūktiratnahār and Subhāṣita Sudhānidhī. (4) Comparison of the Subhāṣita's contained in Subhāṣit Sudhānidhi and Sūktiratnahāra.

494. STERNBACH, Ludwik. *The Subhāṣita-saṃgraha's as Treasures of Cāṇakya's Sayings*. Hoshiarpur, Vishveshvaranand 1966, VIII, 188. VI Ser. 36). 25.00.

Rev : WZKSAIPh, XIV, 1970, 220.

495. STERNBACH, Ludwik. *Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti Śākhā Sampradāya) (Vol. II) pt. I*. Introduction, XVI+276 ;

Pt. II Cāṇakya's Six Versions of Maxims : An Attempt to Reconstruct the Ur-Text. Section A. 1—679. pt. III.

Gāṇakya's Six Versions.....Section B : Maxims of Doubtful Origin ; Section C : Reconstructed Fragmentary Maxims. 680-1048 (Vishweshwaranand Indological Series, 29, 29 (a), 29 (b). Hoshiarpur, Vishveshvaranand Institute, 1970, 1967, 1968. 105.00.

Rev : *JUP*, XXXV, 1971, 180 ; *RUSSH*, V. 1970-71, 173-74 ; *VIJ*, IX (1), 1971, 219-20.

496. STERNBACH, Ludwik. *Some Gāṇakya's Epigrams in Central Asia*. *VIJ*, IX (2), 1971, 338-346.

Describes some Gāṇakya's epigrams available in the Ms. remains of the German Turfan Expedition—called "Turfanfunde".

497. STERNBACH, Ludwik. "Sanskrit Nīti Literature in 'Greater India'", *Vivekananda Vol.*, 1970, 33-40.

Throws light on the influence of Sanskrit nīti literature in "Greater India" (Tibet, Nepal, Ceylon, Burma, Thailand, Champā, Laos, Khmer, Java, Sumatra Bali).

498. STERNBACH, Ludwik. *The Kāvyā-portions in the Kathā-literatures. An Analysis* Vol. I. *Pañcatantra*. New Delhi, Meharchand Lachmandas, 1971, 420, Rs. 96.00.

The author analyses and shows the probable sources of the numerous "wise-sayings" in the Kathā-literature. The five texts of Kathā-literature are the *Pañcatantra*, the *Hitopadeśa*, the *Vikramacarita*, the *Veṭālapañcaviṃśatikā*, and *Śukasaptati*. The present Vol. deals with the *Pañcatantra*.

499. STERNBACH, Ludwik. *The Spreading of Gāṇakya's Aphorism over "Greater India"*, Calcutta, Cal. Oriental Bk. Agency, 1969, 4, 151. 25.00, U. S. 4.00.

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In 9th Century, Anandavardhana propounded the theory of suggestion in his *Dhvanyāloka* which was interpreted by Abhinavagupta in his 'Locana' in the 10th Century.

501. SUBBANNA, N. R. "Bhoja's Citation of the Extra Verses of the Longer Version on the Śākuntala", *Raghavan F. V.* 1971, 210—213.

502. SUBRAHMANYAM, Tandra. *Śrīkṛṣṇāñjanīyayuddham*, 1969, 96.00.

A play about the contest for superiority between Kṛṣṇa and Hanumāna.

503. SURYAKANTA. *Varadāmbikā Parīṇaya Campū of Tirumalāmbā*, Varanasi, Chowkhanbā, 1970, 234. (Chowkhamba Skt. Stud., 79), Rs. 20.00.

With Eng. tr., intro. and notes.

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504. TEKALE, Govind. "Bhāsasya anveṣako Gaṇapatiḥ Śāstri", *Samvid*, VII (1-4), 1971—71, 54—55.

505. TELANG, Kashinath Trimbak. "On the Date of Shri Harsha" *IA*, II, 1971, Rep., 71.

506. TELANG, Kashinath Trimbak. "The Pārvatī-Parīṇaya of Bāṇa" *IA*, III, 1971, Rep., 219.

507. TELANG, Kashinath Trimbak. "Kālidāsa, Śrī Harṣa and Chandra" *IA*, III, 1971, Rep., 81.

508. THAKER, Jagant P. (Ed.). *Laghu-Prabandha-Saṅgraha*, Baroda, Oriental Institute, 1970. XXV, 144+128. 15.00.

The present short text is an anonymous collection of ten prabandhas, belongs perhaps to 13th century; Language is Jaina Skt., with traces of Prākṛit and old Gujarati; Throws light on the social and cultural life of Jaina mediaeval Gujarat.

Rev : AP, XLII (6), 1971, 275—76.

509. THAKER, J. P. *Flora in Bharavi*. JOI, XX (4), 1971, 461—478.

510. THITE, Ganesh Umakanta. *Mammatasya ahhipretam kāvyasvarūpam*". *Samvid*. VI (1—4), 1969—1970, 31—32.

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512. THOMAS, Paruvanani T. *Dramatic Form and the use of verse in the Tempest and Śakuntalam; A Comparative Study of the Notion of Drama Underlying Shakespeare's The Tempest and Kalidasa's Sakuntalam As Representative Major works from two Distinct Dramatic Traditions and the Use in them of Poetic verse for Realizing Dramatic Form*, New York, 1970. 50.05-A, UM 70—7355.

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"In Sanskrit poetics the ideas underlying the concepts of "image" and "symbol" appear to have been generally recognised but the undue emphasis laid on the aspect of imagery dealing with "figurative expression" (Alankara) in the early period, prevented a clear formulation of the principles. An increasing awareness of the critical approach to liter. that came in the wake of analytical studies of language, grammar and logic brought about critical attitudes in the conception of imagery and symbolism of Poetry, in Sanskritcritics were not only

interested in examining the functions of these literary devices but also attempted to relate them to such criteria evaluation, as *rasa dhvani* which gave rise to aesthetic theories of Sanskrit poetry”.

514. TILAKASIRI, J. *O. H. de A. Wijesekera*. (A Biographical Sketch). *Añjali*, The O. H. de A. Wijesekera Felicitation Volume, Editorial committee, Univ., of Ceylon, Peradeniya, 1970, IX—XII.

515. TIRUMALAMBA. “Varadāmbikā—Pariṇaya Campū”. Varanasi, 1970, 44, 233 (Chowkhamba Skt. Studies, 79). DM 16.—Ed. by Dr. Suryakant, with English tr., notes and Introduction.

516. TIWARI, Ramananda. “Sāhitya Kalā (Hindi). Bharatpur, Bharati Prakashan, 1970, 240. Rs. 20.00.

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517. TIWARI, Ramashankar. *Mahakavi Kalidasa*. Varanasi, Chowkhamba Vidya Bhavan, 1971, 492 (Vidya Bhavan Rashtra-bhasha Granthamala 41). Rs. 12.00.

518. TOD, James, *Annals and Antiquities of Rajasthan or the Central and Western Rajput States of India*. New Delhi, K. M. N. Pubs., 20. 1971, 120. first pub. 1929—32.

519. TRIPATHI, Jayashankar. *Hāsyacūḍāmaṇi Prahasanam of Amātya Vatsarāja*. Prayag, Devabhāshā Prakashanam; 1970, 40, Rs. 2.00.

520. TRIPATHI, Jayashankar. *Mudrārākṣasa nāṭaka Viśakha-
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522. TRIPATHI, Ramasagara. *Bhāraṭīya Nāṭyaśāstra Aur Raṅ-
gamaṇca*. 1st ed. Delhi, Ashok Prakashan, 1971. 256, Rs. 12.00.

(26 Essays on Indian dramaturgy and the Stage.)

523. TRIPATHI, Ramasagara. *Samikṣā Sāstra ke Bhāratiya Mānadaṇḍa*. Delhi, Ashok Prakashan, 1970, 416 Rs. 15.00.

(Classical Indic Poetics ; 35 critical articles)

524. TRIPATHI, Ramashankar. "Mṛcchakaṭika kā kartā Śūdraka ?". *Prajñā*, XVI (1), 1970, 31—39.

On the authenticity of the Prastāvanā of *Mṛcchakaṭika*. Śūdraka is the author of the book. He did not give his name there because *Mṛcchakaṭika* was the developed matter of *Cārudatta*. It denotes his sincerity.

525. TRIPATHI, Ramashankar. (Ed.) *Prasannarāghavaṃ Mahākavi Vijayadevaviracitaṃ*. Delhi, Motilal, 1970, 24, 213, 614, Rs. 8.00.

Play about Rāma ; Comm. in Skt., and notes in Hindi.

526. TRIPATHI, Ramashankar. (Ed.), *Ratnāvalī nāṭikā*. Motilal, 1970, 250, Rs. 3.75.

With text and Hindi Comm.

527. TRIPATHI, Ramashankar. "Kyā Ratnāvalī ādi rūpaka Bhāsa kī kṛtiyā hai ?". *NPP*, 76 (1—2), 2028 V. S. 52—59.

All the three rūpakas—*Ratnāvalī*, *Nāgananda* and *Priyadaśinī* are the writings of king Harṣavardhana.

528. TRIPATHI, Sundarlal. "Meghadūta kā Rāmagiri kahā hai ?". *BAIHA*, XI, 1968, 125—131.

Proves the mountain Rāmagiri in the Koraput district of Orissa as the Rāmagiri of Meghadūta on internal proofs of the text—the description of Rāmagiri made by Yakṣa and the passage of the Megha.

529. UPADHYAYA Devraj, *Sahitya evaṃ Śodha*, Jaipur, Anupam Prakashan, 1970, 3 ; 212 Rs. 12.00.

(Literature and Research : some problems)

530. UPADHYAYA, Gaya Prasad, *Dhvani-Siddhānta aur Vyañ-janāvṛtti*, Agra, Sarswati Pustak Sadan, 1970, 3. 180 Rs. 12.50.

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531. UPADYAYA, Mahadev. "Rasaṇṣpatti prakṛyā", *Pratibhā*, V. S. 2027, page no. not given.

532. UPADHYAYA, Ram Ji. "Svapnavāsavadattāveṇīsaṅhārayoraṅgirasavimarśaḥ" *Sūgarikā*, X (2), V. S. 2028, 113—118.

533. UPADHYAYA, Shiva ji. "Kāvyeṣu Śāntarasasyāstittvam", *Pratibhā*, V. S. 2027, 1—5.

534. UPADHYE, A.N. "Indologist and his Role today" *ABORI*, LI (1—4), 71, 1—9.

(1) The Indologist should not limit himself with the ancient and medieval periods of India—with the ancient languages, literature, history, antiquities, religion, philosophy, etc. but also take up the study of modern Indian Languages, social institutions etc. of different parts of India with a broad-outlook for the advancement of our knowledge and for understanding the change and growth of these in our land.

(2) Institutions should prepare suitable bibliographies in English so that the progress of research may be known to all the scholars. Such plans should be carried out on a national plane.

535. URQUIDI, Victor L. and Lama, Graciela De La "The Development of Asian Studies in Latin America" *JOR*, XXXNII (1-4), 1971, 24—32.

Recent evolutions of Asian Studies ; New approaches and perspectives ; Combined efforts in Latin America.

536. VARMA, Kailash Ghandra. "Some Western Indologists and Indian Civilization", *Vivekananda Vol.*, 1970, 165—180.

Contents : Biased views of European scholars about the beauty of Skt. Lit., Aryans, presented as Invading Barbarians; About Indian Mathematics, Kauṭilya's Arthaśāstra; The date of Pāṇini ; Origin of the Brāhmī script, Indian Astronomy ; the political motives of European Scholars; A plea for writing unbiased History of India.

537. VARMA, Pramoda. "Sāhitya Rūpa aur sṛjana prakṛyā ke sandarbha" Allahabad, Racana Prak., 1971, 136. Rs. 5.00.

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On the Sentiment (rasa) of love in Indic literature, from the Vedic period to modern times.

539. VATSYAYAN, Sachchidanand H. "The Hindu view of conflict and its impact on contemporary Indian writing," *PICO*, III (2), 1970, 883—89.

Conflict arises from an awareness of the possible. It is also a sign of the struggle for adjustment between the individual and the environment. "The struggle against the impersonal has also a sector where effort so far seems hopeless—east or west..... And in such a situation one recalls, without falling back on them, the remedies that the past has suggested..... that universal salve is Courage or Fortitude. Courage in the face of the tragic was the classical formulation ; courage in the face of the perverse the mediaeval one ; courage in the face of the inhuman is the modern restatement. Or perhaps it is only the pre-modern one, and the ultimate is Courage in the face of the Absurd".

540. VEDANTADESHIKA, Venkatanath. *Saṅkalpa Suryodaya*,

Madras, Mylapore, 1971, 560 (Ubhayagrantha Mala) Rs. 30.00.

1 to 10 acts, a drama like Prabodh Chandrodaya.

541. VELANKAR, H. D. "Philosophy of Bhavabhuti" *BhV*, 30 (1—4), 1970, 1—9.

542. VENKATESWARAN, C. S. *Rājasekhara and his Kāvya-mīmāṃsā*. *JOR*, XXXVII (1-4), 1271, 1—12.

543. VENKATACHARYA, T. (Ed.). *The Daśarūpaka of Dhananīya*, Madras, ALRC, 1969, XXV, 343.

Rev ; *AP*. XLI (4), 1970, 194—195 ; *JAS*, XCI (1), 1971, 163.

A treatise on Dramaturgy and Poetics, with the Comm. *Avaloka* by Dhanika and *Laghuṭīkā* by Bhaṭṭa Nṛsiṃha.

544. VIDYAMARTAND, Dvijendranatha. *Svarājyavijaya Mahākāvya*, Meerut, Bharati Pratishthan, 1971, 108. Rs. 4.00.

545. VIJAYA, Gandra. (Ed.) *Śrī Anaṅgaharṣa-mātra Rājapraṇītam Tāpasa-Vatsarāja-caritam nūmanāṭakam*, Jullundur, Raj Publishers, 1970, 72, 339, Rs. 5.50.

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547. VISHVANATH, *Sahitya—Darpana*. Motilal, 1971, 420, Rs. 131.00.

With Hindi Comm. Ed : Shaligram Shastri.

548. VISHVANATHAN, K. "Character and Pātra". *Raghavan F. V.*, 1971, 95—105.

549. VYASA, Suryanarayana Sastri. *Sri Lokamūnyacaritam*, Sri kakulam, (A P.), Vasa Krishnamurti. Kamala Nivas, 1970, 132 Rs. 4.00.

550. WATAVE, Keshav Narayan. *Sanskṛta Kāvyaṁce Pañcaprāṇa* (Marathi) Poona, Manohar granthamala, 1970, 311 illus. Rs. 15.00.

On Sanskrit Poetry.

551. WEERATUNGE, S. "Some Remarks on the vidūṣaka And Imagery in Sanskrit Drama" *Añjali*, Univ. of Ceylon, 1970, 182—184.

552. WELLEK, Rene. *Discriminations ; further concepts of criticism*, Delhi, Vikas, 387, 45.00.

553. WELLS, Henry W. *Sanskrit Plays from Epic Sources*. Baroda, The Maharaja Sayajirao Univ. of Baroda, 1968, 16, 258, Rs. 15.00,

Rev : *JOL*, XX (4), 1971, 500—554.

554. WELLS, Henry Willis. *Classical triptych ; Sakuntala, The little clay cart (and) Nagananda* ; Univ. of Mysore, 1970, VIII, 394, 22.50.

Three Sanskrit plays—Kālidāsa's *Śakuntala* ; Śūdraka's *Mṛcchakaṭika* and Harṣavardhana's *Nāgānanda*.

555. WEST, E. W. *Pahlavi Texts*—(5 pts) (SBE, Vols. 5, 18, 24, 37, 47) Motilal, 1970, 2240. Rs. 100.00.

Tr. into Eng.

556. WINTERNITZ, Maurice. *History of Indian literature*. New Delhi, OBRG, Rep. 1972, XX, 673. 60.00. each.

557. WINTERNITZ, M. *The Mahābhāṣya and Kṛṣṇa Drama*. *JAIH*, III (1-2), 1969-70, 172—181.

Translation by P. Ghosh from Pt. I of Winternitz's *Kṛṣṇa-dramen* appearing in the *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*. band 74, Leipzig, 1920, 118.

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559. ACHARYA DHARMENDRANATHA. *Garden of Sādī*. Jaipur, Indian Institute of languages, Film Colony, Nikhil Bharatiya Bhashapeeth. 3 589, 1971.

Devanagari script; Transtation in Hindi and Sanskrit).

560. AHMAD, Iqbal. *Amīr Khusro ki Hindī Kavītā me sūfī Sādhanā*. *ŚP*, XXII (3), 1971, 63—68.

Four stages in the way of uniting with the god—Sharīata, Tarikata, māriphata, Haqikata.

561. AHMAD, Iqbal. "Manjhana Kṛta Madhumālātī me premadarśana". *HJ*, 3 (1), 1971, 45—52.

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Shāh turāb, a sufi poet.

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The Medieval sufi literature sheds light on the socio-religious, political and economic condition of that period, on the sufi way of life, their role as cultural mediums and their contributions towards peaceful penetration of Islam, on some of the royal members of Bengal and the Governors and official fuctionaries of Bihar.

565. BADSUVALA, Virendra kumar. *Vidyapati Vibha*. Delhi, National publishing house, 1971. 218. 15.00

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566. BAHADUR, K. P. *Poems of Love and Wisdom*. Bombay, Jaico Pub. H., 1969, 1970, 4.00

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Holds that it is not the work of gokulnatha and is not an authoritative work.

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The aim of life is the attainment of infinite (Anant) and eternal bliss and happiness. The way leading to the eternal bliss is called Sādhana. According to Tulsidas, bhkti-sādhana is the best sādhana. Karma Sādhana is the second in importance.

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Premavṛtikā is the only book he has left for us. In it, we find his heart-felt deep love towards God Krishna in the form of kavittas, and savaiyā which are a unit in themselves.

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Traditionally *Bhaktamāla* is known as the work of Nābhādās but there is not a single reference of Nābhādās in that work. In the last *dohā*, the name Narāyaṇadās is mentioned. Priyādās mentions both the names—Nābhāmāl and Narāyaṇadās. This tends to prove that Narāyaṇadās and Nābhādās were not two different persons but one. The author of *Bhaktamāla* is Nābhādās who after Vaiṣṇavī dīkṣā became Narāyaṇadās.

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DRAVIDIAN

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Tamil as the language of communication of Dravidian Culture had a parallel development with the Aryan's Sanskrit language, and has survived through twenty centuries without much basic change in literary form and structure. Dravidians were far more civilised than the Indo-Aryans when they entered India through the north-western passage. Hindu Culture is the product of Indo-Aryans as well as the Dravidians.

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329. MISHRA, Radheshyama. "Kuṇḍalinī Yoga Vijñāna." *Aṅgurata*, XVI, 1970, 360—65.

330. MISHRA, Satya Deva. *Sri Hastamalakācārya. JGJKSV, XXVII (3-4), 1971, 333—343.*

331. MISHRA, Shobhita. "Pramāṇyatattvavimarśaḥ." *SBh.*, 8, 1970, 9—16.

332. MISHRA, Shobhita. *Sāṃkhyatattvavimarśaḥ. SBh.*, 9, 1971, 9—19.

333. MISHRA, Shobhita. *Avidyāsvārūpanirūpaṇam. Ṛṣikalpaṇyāsaḥ*, 1970, 41—47.

The nature of *avidyā* and *māyā*, Pāramārthikī, Vyāvahārikī and prātibhāsikī sattās, mūlavidyā and tūlāvidyā, the two forces of *avidyā*, the lakṣaṇas of *avidyā*, the bhāvarūpattva of *avidyā*.

334. MISHRA, Srinarayana. *Sanśayaviśaye Nyāya-Bhāṣya-Vārtika-Vicārāḥ. Sāgarikā*, X (3), V. S. 2028, 301—306.

335. MITTAL, Kevala Krishna. *Bheda, Abheda, Bhedābheda Atharvā.....? DT*, XVI (1-2), 1970, 311—317.

336. MODAK, M. S. *Spinoza and the Upanishads : A Comparative Study. Nagpur, Univ.*, 1970, 120. 6.00.

337. MODI, P. M. 'Brahmasūtrakāra as interpreter of the Gītā.' *UMCV, GJRI*, 1970. 139—50.

338. MOGHE, S. G. "Mīmamsa in the Bhagawanta Bhaskara of Nīlakaṇṭha." *MUJ*, IX (2), 1970, 169—177.

339. MOGHE, S. G. "Paribhāṣas of Vyākaraṇa and the Mīmāṃsā rules of interpretation. A comparative study". *Ṛṣikalpaṇyāsaḥ*, 1970, 90—100.

340. MOGHE, S. G. "The Position of Haradatta as a Mīmāṃsaka. *JOI*, XX (3), 1971, 208—15.

Haradatta 1150—1300 A. D. ; ".....though Haradatta makes use of Mīmāṃsā technical terms and maxims in the course of his discussion on the *Āpastamba Dharma Sūtra* and the *Gautama Dharma Sūtra*, yet he is not a

thorough going and deeply rooted Mīmāṃsaka like his predecessor Vijñānesvar and his successor Nīlakaṇṭha. (p. 214).

341. MOGHE, S. G. "Mīmāṃsā in the Bhagawanta Bhāskara of Nīlakaṇṭha." *JUB*, XXXIX (75), 1970, 10—19.

Discusses the utility and application of the Mīmāṃsā technical terms to the sphere of Dharmaśāstra as suggested by Nīlakaṇṭha.

342. MOGHE, S. G. "Nyāyas in the Commentary of Aparārka on the Yājñavalkya-Smṛti." *JGJRI*, XXVI (4), 1970, 47—54.

343. MOGHE, S. G. "Aparārka As a Mīmāṃsaka. *IA*, V (2), 1971, 88—92.

On Aparārka—the illustrious commentator of the Yājñavalkya Smṛti.

"The discussions in the commentary of Aparārka on the Yājñavalkya Smṛti are not very abstruse and recondite like those of Nīlakaṇṭha and Vijñānesvar.....Aparārka shows meagre acquaintance with the doctrines of the Pūrvamīmāṃsā."

344. MOGHE, S. G. "The Position of Kullūkabhaṭṭa As a Mīmāṃsaka." *Bh.Vd.*, XXVIII (1-4), 1971, 94—102.

345. MOGHE, S. G. "Mīmāṃsā in the Bhagawanta Bhāskara of Nīlakaṇṭha." *MUJ*, IX (2), 1970.

346. MOGHE, S. G. "Samuccaya—A Neglected Mīmāṃsa Term by Vijñānesvara." *ABORI*, LI (1-4), 1971, 83—92.

347. MOHANTY, Jitendranath. *Gangeśa's Theory of Truth*. Calcutta, Centre of Advanced Study in Philosophy, Viśvabharati Shantiniketan, 1966, X, 232.

Rev : *JAOS*, 91 (1), 1971, 550—551.

Contains the text of Gangeśa's Prāmāṇya (jñapti) vāda with an English tr., notes etc.

Gangesh is the founder of the Navyanyāya School.
Jñapti means the knowledge of truth.

348. MOHANTY, J. N. "Can Intentionality be Explained Away?" *JIAIP*, 9 (1), 1970, 11—24.

349. MUKERJEE, Radhakamal. *The Song of the Self Supreme (Aṣṭāvakra-gītā.)* The Classical Text of Ātmādvaita by Aṣṭāvakra with an Introductory Essay, Sanskrit Text, English Translation, Annotation and Glossarial Index. Delhi, Motilal, 1971, 199. 16.00.

AG deals with the mystical experiences of the self on its way to transcendence, peace and bliss., written in the form of dialogue.

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351. MOOKERJEE, Satkari. *Pramāṇa-Mīmāṃsā by Hemacandra.* Prachya Bharati Series, 1970, 15.00.

352. MORGAN, Clifford Thomas. *Manovijñāna* (tr. from Eng. by Nirmal Sharma). Bihar Hindi Granth Akademi, 1971, XXII, 1136. 34.00.

353. MORGENROTH, Wolfgang. "Die Lehre Des Uddalaka Āruṇi." *Ar.Or.*, 38, 1970, 33—44.

354. MUDGAL, S. C. "'Evil' in the Systems of Indian Philosophy." *IPhC*, XV (2), 1970, 39—47.

355. MUDGAL, S. G. "Muṇḍaka and Māṇḍūkya : A Theistic Presentation." *BhV.*, 30 (1-4), 1970, 60—72.

356. MUHAR, I. S. An Experimental Study of the Stages in Perception. *Md. Bh.*, XVIII (18), 1970, 80—84.

357. MUKERJEE, P. "The Theory of Void According to Śūnya Saṃhitā". *Bhārati U. V* (8), 1971, 1—14.

Śūnya Saṃhitā, tries to make a synthesis between the Nirguṇa conception from the north, the Jagannath cult, and the Gauḍīya doctrines.

358. MUKHERJI, S. R. "Can An Effect Precede its Cause ? ". *Bharati U.*, V (8), 1971, 51—53.

359. MUKHERJI, S. R. "The Sāṃkhya System—A Revisionary Philosophy". *Bharati U.*, V (9), 1971, 13—21.

360. MUNI, Chandan. "Sādhaka ke liye Varjanīya Tīn Viṣa". *Aṅgurata*. XVI, J1 1970, 64—66.

Sādhaka should abstain from Vibhūṣā (decoration of the body), Strīsansarga (company with woman) and *rasāsvādana* (desire to eat good dishes).

361. MUNI NATHAMAL JI. "Adhyātma Sāadhanā kā bodha aur abhyāsa". *Aṅgurata*, XVI 1970, 82—101.

Knowledge of one's existence and renouncement of *aham*, the nature of the self, relation of self and body etc.

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363. MUNSHI, K. M. "The Messege of the Bhagavad Gītā". *Bṛ*, XVII (11), 1970, 11—13.

364. MURAKAMI, Shinkan. "Nirātman of the Maitri-Upaniṣad—Compared with the Ānātman of the early Buddhism". See *Buddhism*.

365. MURAKAMI, Shinkan. "Ātman in the Old Upaniṣads and in early Buddhism". See *Buddhism*.

366. MUSALGAONKAR, Gajanan Sastri. *Sāṃkhya Tattvakaumudī* (with Hindi comm.) Varanasi, Chowkamba Sanskrit Series Office 1971, 397 (Kashi Sanskrit Series-208) Rs. 10.00.

367. MUSALGAONKAR, Gajanan Sastri. *Mīmāṃsā-Darśane Pramāṇa-Vicāraḥ*. *Māgadham* V, 1971, 25—30.

368. MUSALGAONKAR, Gajanan Sastri. "Śrutihrdayam". *Sāgarika*, X (3), V. S. 2028, 263—275.

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373. NARAIN, K. *An Outline of Madhva Philosophy*. Allahabad, Udayana Pubs., 1962, VIII—231. 30.00.

Rev : *ZDMG*, 119, 1970, 401—402.

374. NARASIMHACHARI, M. *Contribution of Yāmuna to Viśiṣṭādvaita*. Madras, Prof. M. Rangacharya Memorial Trust, 132. 15.00.

Rev : *JOR*, XXXVII (1—4), 1971, 40—44.

(1) A brief account of the pre-Rāmānuja phase of Viśiṣṭādvaita cum Śrīvaiṣṇavism and in particular the teachers prior to Yāmuna (2) A detailed examination of the works of Yāmuna (3) Yāmuna's philosophy (4) Yāmuna's influence on Rāmānuj (5) evaluation of Yāmuna's contribution to Viśiṣṭādvaita.

375. NATH, Yogi Raushan. *The Unseen Hand. A Handkook of Yoga way of Life for Self realization*. Delhi, 1971, 304, ills, 4 pls. DM 27.20.

376. NAUG, Sukrit. *Objectivity and objecthood*. *JLAP*, 9 (2), 1970, 36—42.

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Holds Nirvikalpaka Pratyakṣa as a kind of Jñāna in the sense of consciousness.

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Rev : *AP*, XLII (1), 1971, 38.

A collection of three lectures delivered by the author—
(1) "Philosophy as Question and Answer" (2) "Is Truth Good ? " (3) Being and Delight of Being.

379. NIKAM, N. A. "Philosophy, Dialogue, and Dialectic".
AP, XLII (3), 1971, 102—7.

Philosophy arises as a question, as a inquiry and lives as a dialogue. A good questioner is a philosopher. Self-inquiry is a must for a pupil to question the question. The stage of asking the question is the result of awakened ignorance. A dialogue is a "giving and taking of reason"; The pure living spirit is to be awakened through *conscious* suffering which is also part of giving and taking reason. And he that does it is also a dialectician ;....."Like the power of Maya, the disagreement of philosophy" "conceals, and distorts, the unity of search for truth".

380. NIKAM, N. A. "The Philosophy of Indian Culture : A Metaphysic of the Idea of History". *AP*, XLI (5), 1970, 220—26.

"This being, that becomes ; the ceasing of this is the ceasing of that.".....Through this conception of "dependent origination" the philosophy of Indian Culture applies one of its great ideas, the idea of order, to succession and sequence and to its conception of time as a "moving wheel".....In Indian culture, this principle operates as a Law—the Law of Karma—which like the Law of Gravitation, is universal but unlike it applies without exception to the actions of individuals and nations alike. In the "Decline and Fall" of individuals and

nations, the historian is like the astronomer, an observer of the operation of this Law".

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Presents Yoga as helpful in maintaining the health of man.

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388. PAMPAPATHY RAO, A. *Classical Theory of first order logic*. Simla, Indian Inst. of Adv. Study. 1970, 55, 12.50.

389. PANDA, Satyapada. *Vedānta Paribhāṣā*, Orissa, 1971, 199. 4.25.

390. PANDE, N. R. W. *Time, Space and Motion : A Logical Analysis with Special Reference to Psychology*. Nagpur, Nagpur Univ., 1969, 236. 15.00.

Rev : *AP*, XLII (4), 1971, 182—83.

A monograph on the application of the newer trends in philosophical "analysis" to the solution of major problems in the perception of motion ; a critical survey of the views of Aristotle, Hegel, Bradley, Whitehead and Einstein etc. ; list of thinkers in which the names of Nāgārjuna, Dharmakīrti, Vācaspati, Prabhuchandra etc. and the Vaiśeṣika philosophers are included.

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Proves that the vital energy of creative power can produce not more than 8343050 yonis of jīvas. The Indian faith in 84 million yonis might have been based on more or less such idea.

392. PANDEYA, Janardan Shastri. *Tarka-Kutūhalaṃ*. Varanasi, Sri Nityānanda Smāraka-Samiti. 1971, 494, (Sri Keshava granthamālā II,) unpriced.

393. PANDEYA, Muralidhar. *Śrī Śaṅkarat Prāk Advaitavādaḥ*, Varanasi, The author, distributors : Motilal Banarasidass, Varanasi 1970, 511. Rs. 10.50.

Śaṅkara siddhānta ; Vedānta Darśana and the Nirviśeṣabrahmādvaitavāda ; Ārṣa Vedānta ; the Āchāryas ; Brahmanandī ; Dravidāchārya ; Āchārya Bhaṭṭaprapaṇca ; Bhartṛhari ; Brahmadatta ; Sundarpanḍeya ; Gauḍapādācārya ; Maṇḍana Miśra.

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395. PANDEYA, Revati Ramana. "Pratyabhijñā Darśana" *ŚPG*, 1970—71, 160—165.

396. PANDEYA, R. C. (Ed.). *The Madhyānta vibhāgaśāstra* (containing Kārikās of Maitreyanath, Bhāṣya of Vasubandhu and ṭīkā of Sthiramati) Delhi, Motilal, 1971, 250, 30.00.

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397. PANDEY, Revati Raman. "The Rope-snake illusion and the Status of the Physical world in Śaṅkar" *RJPh*, III (1), 1970, 7—12.

398. PANDEY, Sacchidanand. "Yoga-Darśana" *Manana*, 12 (2), 1971, 15—17, 22.

399. PANDEY, Sangam Lal. 'Authentic works of Sankaracharya', *UMCV*, GJRI, 1970. 161—177.

400. PANDEY, Umeshachandra. "Jīva-parimāṇavivārah" *Sāgarika* X (3), V. S. 2028. 307—311.

401. Pandeya, M. M. "Āyurveda saṁhitāyām Sāṅkhya-vādaḥ", *BCGV*, XV 1970, 89—93.

402. PANDEY, Yogesh. "Śāṅkara Vedānta mē Īśvaravāda" *UMCV*, 1970. 215—47.

403. PANOLY, V. *Ārśasandēśam* (Malayalam) 1971, XIV, 251. Rs. 5.00.

Lectures on Vedānta.

404. PANT, Apa. *Surya namaskara, an ancient Indian exercise*. Bombay; Orient Longmans, 1970, 57, 12, 5.00.

405. PARADKAR, M. D. *Studies in the Gita*. Bombay, Popular Prakashan, 1970, XXXIV, 410. Rs. 30.00.

Includes quotations from the Gītā in Sanskrit.

406. PARADKAR, M. D. (Ed.). *Studies in the Gita*,. Bombay, Popular, 1970, 410, 30.00.

407. PARADKAR, M. D. "*Kavīndrācārya Saraswatī* ; A native of Maharashtra," *UMCV*, 1970. 377—80.

408. PARTHASARATHY, K. E. "The philosophical Bases of Bhakti" *AP*, XLI (6), 1970, 265—68 ; (7-8), 1970, 513—16.

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"Vedānta as a philosophy of religion equates the Absolute of metaphysics with the God of religion and recognizes the unity of the contemplative, the active and the aesthetic ideals of truth, goodness and beauty. The supreme value of the spiritual experiments and experiences of great souls lies in harmonizing the various approaches..... It was their mission to demonstrate to the world that there is an underlying unity and that the different systems of thought based on Vedānta are not contradictory but complementary to each other".

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411. PATHAK, Ranganath. "Sphoṭatattvavivekaḥ", *Pāṭalaśrīḥ* V (1), 1970, 3—12. V (2), 1970, 3—15.

412. PATIL, G. M. "Eschatology of the Bhagavadgītā", *Rṣikalpaṇyāsaḥ*, 1970, 192—196.

413. PATIL, S. V. *Tarkaśāstra ; Anugamana*. Dharwar, Karnatak Univ., 1971, 4.50,

414. POTDAR, K. R. "The Pūrvapakṣa in the Samanvayādhikaraṇa" *BhV*, 30 (1—4), 1970, 29—54.

415. POTDAR, K. R. The Mīmāṃsā View About the Material-Deity-Sacrifice-Relationship And its Implication", *BhVd.*, XXVIII (1—4), 1971. 13—21.

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421. PRATAP CHANDRA. "Materialistic Tendencies in Pre-Buddhistic Indian Philosophy". *Md. Bh.*, XVIII (18), 1970, 63—67—79.

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424. PUROHITA, Swami and others. *Ten Principal Upanishads*. London, 1970, 160. 8.10.

425. RADHAKRISHNAN, S. *Present crisis of faith*. Delhi, Hind Pocket. 1970, 192. 4.00.

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ture, art, rasa, dhvani etc. (3) the reactions of the outside world to Indian Culture.

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438. RAJNEESH, Acharya. *The Mysteries of Life and Death*. Delhi, Motilal Banarasi Das, 1971, 66 Rs. 4.00.

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441. RAMACHANDRAN, T. P. *Concept of the Vyāvahārika in Ad-*

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444. RAMAMURTY, A. "Advaitic Mysticism". *PB*, LXXXVI (7), 1971, 391—7.

445. RAMANANDA BHARATI. "The Similes of Shankaracharya In His Commentary on the Brahma- Sūtras". *AP*, XLII (10), 1971, 45.1—54.

Throws light on the striking similes, of Śaṅkara found in the gloss on the *Brahma-Sūtras*; His analogies show his deep knowledge of human nature, of the behaviour of animals, the properties of the vegetable and mineral kingdoms. Moreover, these analogies show the way to *Yoga* and give a deep insight into many types of meditations. Śaṅkara maintains that immortality is only for the man of wisdom.

446. RAMANANDA TIRTH. *A writer's Study of Sankara Versus the Six preceptors of Advaita*. Tinniyam, Sankara Muth, Bhakta Jana Sabha, 1970, 128. 5.00.

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maintains that "the value of a thing "exists" only in relation to an appreciating person,.....The value experiences of each person are hence metaphysically rooted in a Divine Reality of which man is unique embodiment..... The metaphysical theory of Values thus establishes a Continuum of being between the human and the divine and the theory provides the requisite metaphysical base for their mutual co-operation and companionship in the creation of values" (165).

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705. WADHVANI, Y. K. "Some Controversial Passages in the Śvetāśvatara Upaniṣad", *Ṛṣikalpaṇyāsaḥ*, 1970, 210—221.

706. WARDER, A. K. *Outline of Indian Philosophy*, Delhi, Motilal Banarasidass, 1971, 262. Rs. 30.00

707. WARRIER, A. G. Krishna. "The Teaching of Philosophy in Ancient India." *MO*, III, 1970, 111—117.

708. WATANAKE, Shigeaki. Einige Materialien Zum Paramānuvāda". *JIBS*, XVIII (2), 1970, 982—978.

709. WATTS, Alan W. *Psychotherapy East and West*, London, Jonathan Cape Ltd., 1971, 204. £ 1.60.

Rev: *AP*, XLII (8), 361—62.

710. WEST, M.L. *Early Greek Philosophy and the Orient*. New York, Oxford Univ. Press, 1971, XV—256, 13.75.

711. WEZLER, Albrecht. "Der Gott Des Sāṃkhya : Zu Nyāya-Kusumāñjali 1.3.", *Irf*, XII, 1963—1970, 255—62.

712. YAMAGAMI, Shada "Bhāsarvajña's View of hetvābhāsa" *JIBS*, XVIII (2), 1970, 959—955.

713. YAMAGUCHI, Esho. "The Conception of Saṃsāra" *JIBS*, XVIII (2), 1970, 1062—1055.

".....The immortality of the soul must mean not only that the soul continues to exist after death but also that it continues to exist from the past to the present.....that the soul is eternal and unchangable in past, present and future world.....To escape from three worlds and save ourselves, we must see every state in transmigration as Sāmānya and acetana; that is we must see whole the three transmigrating worlds".

714. YAMASHITA, Isao. "Pratyakṣa in Sāṃkhya Philosophy." *JIBS*, XIX (9), 1971, 066—869.

715. YAMUNACHARYA, M. *Ramanuja's teachings in His own Words*. Bombay, Bharatiya Vidya Bhavan, 1970. Rep. 2.50

715. YASUNORI, Ejima "A Study on Bhāvaviveka, Śūnyatā and Logic." *MIOG*, LI, 1970.

Ref. *JOI*, XX (1), 1970. 80.

716. YESUDIAN, Selvarrajan. *Raja Yoga*. London, George Allen and Unwin Ltd., 1970, 162.

Rev: *EW*, XXI (3.4), 1971, 416.

Rājayoga includes a training of the soul and a corresponding training of the body.

717. YEWDAL, Merton. [S. "The Metaphysics of Genius." *AP*, XLI (2), 1970. 51—15.

A reprint from *The Aryan Path*, June 1939; Throws light upon the birth and activity of Genius.

"The purpose of the man of genius is to give aesthetic form to his visions by representing the universal in the particular. His ultimate achievement is that in his works he effects a union of the spiritual and material worlds by imposing upon the amorphous substance of the material world the order of the spiritual world ... no-one even seems to have predicted the coming of a man of genius. He is like a new star which is born in the universe, but which does not become visible until its light has come among men on Earth. Apparently, no-one ever suspected that a little boy in ancient Greece would become Homer; or a boy in India, the poet Kalidas; or a boy in Germany, the Composer Bach; or a boy in Italy, the Painter Da Vinci."

718. YOGA SHAKTI, Sarasvati. *Ātmavidyā tathā yogasādhana*. Bombay, Hindi Grantha Ratnakar, 1970, 12—388, Rs. 20.00

Self—realisation through yoga.

719. YOGENDRA, Shri. "Yoga Education," *JYI*, XVI (12), 1971, 181—185.

720. YUDA, Yutaka. "The Notion of Ātman in the Śaṅḍilya Vidyā (Chāndogya Upaniṣad III. 14. 1—4)" *JIBS*, XX (1), 1971, 178—173.

VIII RELIGION and MYTHOLOGY

VEDAS

1. ABHYANKAR, K. V. "Discrepancy between the *Saṁhitā* and the Pada Texts of the *R̥gveda*." *ABORI*, LII (1-4), 1971, 211—214.

2. ACHARYA, Ram Kumar. "The Legal Philosophy of the *R̥gveda*". *RUSSH*, V, 1970—'71, 150—159.

RV. "supplies us with references of various legal provisions pertaining to different fields of life. In the background of these laws of legal institution there are certain elements, legal philosophies so to say, working as the guiding or inspiring principles of the legal structure".

3. AGRAWAL, V. S. "Vaidika Vivāha kā ādarśa", *Vedavāñī*, 22 (10), 1970, 2—7.

4. ALSDORF, L. "*R̥gveda* V, 78, A Composite Legend Spell" *JGJKSV*, XXVII, (3-4), 1971, 1—7.

RV, 5.78 is a composite hymn instead of homogenous composition. The hymn is a legend spell and "shows with unusual clarity the process of compilation of a Vedic hymn from "prefabricated" materials."

5. AYYANGAR, S. S. "Vaidika Sādhana kā Svarūpa", *Aṇuvrata* XVI, 1970, 186—196, 205.

The aim of life in the Vedas ; the necessity of Sādhana, the importance of knowledge in the Vedas ; importance of karma in the Vedas ; Yajña as a symbol of karma ; the

combination of knowledge (jñāna) and karma ; importance of bhakti in the Vedas.

6. BAILEY, Harold. "The Lady of the House", *Añjali*, Univ. of Ceylon, 1970, 75—76.

7. BALASUBRAHMANYAM, M. D. *Veda—the Source of Hindu Dharma*, Tirupati, 1970, Vishva Hindu Parishad (Spl. no.) 68—69.

8. BENFEY, T. *Sāmaveda, Die Hymness des Sāma-Veda*. Hildesheim, 1970, Rep., 587. L. 19.800.

9. BHATNAGAR, K. N. *Nidāna-Sūtra of Patañjali*, Delhi, Meharchand Lachhmandas, 1971, 70, 189, 52, 8. Rs. 40.00.

10. BHATTACHARYA, Bhavani Prasad. *Studies in the Śrautasūtras of Āśvalāyana and Āpastamba*. Calcutta, Sanskrit Pustaka Bhandar 1970, 25.00.

11. BHATTACHARYA, Dipak. "The Reconstruction of some verses in Atharvaveda Paippalāda V, 2." *VIJ*, IX (2), 1971, 290—298.

12. BHATTACHARYA, Durga Mohan. *Paippalāda Saṁhitā of the Atharvaveda*, (I Kāṇḍa). The author, Sanskrit College, Calcutta, 10.00.

Rev : *JGJRI*, XXVI (4), 1970, 178—179.

13. BHATTACHARYA, Harinarayan. *Śāṅkhāyana-Brahmaṇam*, Calcutta, 1970, 16, 300. (Calcutta Skt. College Res. Ser., 73 ; texts, 22). DM 12.—

with Bengali tr.

14. BHATTACHARYA, N. N. "The Priest and the Queen : A study in the Rituals of the Aśvamedha", *JOI*, XXI (1-2), 1971, 1—21.

Gives the details of the major rituals of the Aśvamedha

sacrifice as given in the Śrautasūtra and examines the part played by the queens, the obscene abusive dialogue between the queens and the priests (Vāj. S. XXIII, 22—31).

“.....The union of the principal queen with the dead horse.....is a relic or rather a transformation, of an older ritual in which *a man, evidently a priest*, had to play the part of the horse and, after his ceremonial intercourse with the queen, he was put to death’.....sexual union is identified with sacrifice: originally the sacrifices were simple rituals, magical rather than propitiatory..... sacrifice exercised power over god and going beyond them, could directly influence things and events without their intervention.....primitive magic is founded on the notion, that by creating the illusion you can control reality, you can actually control it the original purpose of magic was thus economic. It was directly connected with food-gathering or food-production.....
.....The original purpose of the Vedic sacrifices was also the same..... The ritual intercourse between the priest and the queen is brought there significantly in relation to the act of sowing in the field.....the magical or religious rites intended to secure the fertility of the fields were thought as belonging to the special competence of the women who were the first cultivators of the soil and whose power of child bearing was believed to have a sympathetic effect on the growth of the plant”.

“The Aśvamedha was a composite ritual connected with the increase of production. The undifferentiated poetry, music and dance was thus an essential feature of the original ritual, though in subsequent ages its purpose was changed The dialogue of the priest and the queens as is found in the Vāj. S. in connection

with the Aśvamedha, is likewise meant to be part of a ritual act performed by two characters representing the principles and is thus a substitution for an earlier, actual sacrifice of the male”.

15. BHATTACHARYA, R. Parthasarathi. “Śrī Vaikhānasārā-dhanam Vaidikam” *Samvid*, IV, (1-4), 1969-’70, 96—106.

16. BHATTACHARYA, R. K. “Reference to the caste system in the earliest portion of the Vedic literature”. *JAIH*, III (1-2), 1969-70, 254—255.

A Seminar at the Centre of Advanced Study.

17. BHATTACHARYA, Tarapada. “The Avesta, Ṛgveda and Brahmā cult”, *ABORI*, LI, (1-4), 1971, 31—50.

“The Iranian religion of the Pre-Avestan period was highly influenced by the Pre-Vedic and Vedic religions of India and probably the Vedic Aryans were not foreigners to India.”

18. BHIDE, Vidyadhar Shastri. “Mīmāṃsādhyaṇe Cāturmāsyayāgya mahattvam”, *Ṛṣikalpaṇyāsaḥ*, 1970, 25—28.

The importance of Cāturmāsyayāga in Mīmāṃsāśāstra.

19. BHIDE, V. V. “Seasonal sacrifices in Avesta and Veda.” *VIJ*, IX (2), 1971, 299—307.

A comparison of the procedures of the sacrificial rituals prescribed in *Avesta* and *Vedic* literature. These are—yasna ceremony—Soma sacrifice, Cāturmāsyā Iṣṭi—Gāhanbar ceremony.

20. BOSE, Abinash Chandra, “Approach to the Vedic World.” *Raghavan*, 1971, 1—13.

21. BRANDON, S. G. P. (ed.). *A dictionary of comparative Religion*, London, Weidenfeld and Nicolson, 1970, VIII, 704, £ 5.50.

Rev : *BSOAS*, XXXIV (2), 1971, 468.

22. BROUGH, John. "Soma And Amanita Muscaria", *BSOAS*, XXXIV (2), 1971, 331—362.

Refutes the theory of Mr. R. Gordon Wasson that the Soma of the *Rv.* was the Amanita Muscaria—"the brilliant red mushroom with white spots familiar in forests and folklore throughout northern Eurasia." According to him, "if the original Soma had been the fly-agaric, it would be extraordinary that the Iranians should have chosen as a substitute a plant which might have had entirely opposite effects".

23. BUDDHA PRAKASH. "The Vedic view of life", *VIJ*, IX (2), 1971, 308—314.

Existence is real and positive.

24. CHAUBEY, Braj Bihari. *Treatment of nature in the Rgveda*, Hoshiarpur, Vedic Sahitya Sadan, 1970, 298, Rs. 30.00.

25. GALAND, W. (Ed.). *Jaiminiya Brāhmaṇa in Auswahl*. Amsterdam. 1970, Rep., 326, DM, 56—

Edited with tr. and with indices.

26. GALAND, W. and Raghu Vira. *Vārāha—Śrauta—Śāstra being the main ritualistic śāstra of the Maitrāyaṇī Śākhā*, Lahore, Meher Chand Lachman Das, 1971, Rep., 160, (Skt. and Pkt. Series, 2). DM 21.60.

With mantra index.

27. CARDONA, George. *On Haplology in Indo-European*, Philadelphia, Univ. of Pennsylvania Press, 1968, 87.

Rev : *ZDMG*, 121 (2), 1971, 327—330.

28. CHANDRATRE, P. D. "Evolution of Vedic Śākhās", *BCGV*, XV, 1970, 1—8.

29. CHATTOPADHYAYA, Aparna. "A note on the Brāhmaṇas in the Ambaṭṭha Sutta", *IA*, V (2), 1971, 62—65.

Ambaṭṭha Sutta—a part of the Dīgha-Nikāya—a dialogue of the Buddha; gives important information about the Brahmanas of the Buddha's time.

30. CHAUBEY, Braj Bihari. *Treatment of Nature in the R̥gveda*, Hoshiarpur, Vedic Sahitya Sadan, 1970, XI, 38, 38, 300, Rs. 40.00.

Rev : *VIJ*, IX (1), 1971, 197—199.

31. CHINN SVAMI, A. and Umesh Chandra Pandey. (Hindi). *Āpastamba Gr̥hya Sūtra (with comm.)* Chowkhamba Sanskrit Series Office, 1971, 384 (Kashi Sanskrit Series—59) Rs. 25.00.

32. DANDEKAR, R. N. "Varuna, Vasiṣṭha, And Bhakti". *Añjali*, Univ. of Ceylon, 1970, 77—82.

Contribution of the Vasiṣṭha and the Vasiṣṭhas to the socio-political and religious aspects of the culture of that period as well as to the Indian religion as a whole; the earliest traces of the classical doctrine of bhaktis found in the 7th Mandala of the RV., particularly in the hymns related to Varuṇa.

In Varuṇa we find all the characteristics of a Bhakta—(1) the realisation by the devotee of the unsurpassable Greatness of the God (2) sense of guilty and sin. (3) repentance for the sins (4) personal relationship with Varuṇa (calls himself a *sakhā* of Varuṇa) (5) mystic experiences in the company of Varuṇa (6) Varuṇa's grace on Vasiṣṭha.

33. DANDEKAR, R. N. "New Light on the Vedic God Savitr̥". *R̥ṣikalpanyāsaḥ*, 1970, 1—21.

"The god of huge majestic hands—pr̥thupāṇi Savitr̥—is identical with the god possessing a long rope—that is Varuṇa with his fetters. It is thus suggested that the mythological concept of Vedic Savitr̥ is represented pictorially on the nordic rock-paintings belonging to the ancient bronze-age".

34. DANGE, S. A. *Pastoral Symbolism From the R̥gveda*. Univ. of Poona, 1970, XV, 135. Rs. 15.00.

Rev : *VIJ*, IX (2), 1971, 402—403. *JUB*, XL (76), 1971, 255—56.

Consists of 5 lectures by S. A. Dange at the Poona Univ. in 1968.

(1) The traditional method and the comparative method, (etymological and anthropological) of the western scholars for interpreting the *Rv.* are unable to interpret some obscure passages referring to battles and sex myths. The author suggests a new untraditional method and holds that the words like *gavyūti*, *yavas*, *Vāstu*, *Svasar*, and *goṣṭha* and many *Ṛgvedic* deities like Indra, Agni, Pūṣan, Mitra, Vāstoṣpati, Kṣetrapati Dadhikrāvan, and Uṣas are pastoral in nature. (2) In several textual passages and ritual symbols the sprinkling of the pasture with rain (called *ghṛta*) is prayed for. The bull and cow in *Rv.* represent the heaven and earth respectively and the semen (*retas*) the rain water”.

Examines the *Ṛgvedic* hymns of Prajāpati and his daughter, Mudgalā, Gyavāna, Nābhānediṣṭha, Vṛṣākapi, Apālā, and her conceptual relationship with the Mahānagnī, the concept of Gaviṣṭī with the object of revealing their bearing on the pastoral symbolism and charms and rituals connected with pastoral and agricultural life prevalent in the *Ṛgvedic* times. He shows how the motifs of fight and sexual union enter the rituals for the fructification of the land and the gain of rain, and how these are reflected in some of the hymns of the *Ṛgveda*.

35. DANGE, Sadasiv Ambadas. "The vision of Vasukra". *JUB*, XL (76), 1971, 1—26.

A study of the Rv. X 27.

36. DANGE, Sadashiv Ambadas. "Śiprin and Śipiviṣṭa". *R̥ṣikalpanyāsaḥ*, 1970, 501—510.

37. DAYANANDA, Sarasvati. *Tajurveda Bhāṣyām (11-15 Adhyāyas)*. Shri Ramalal Kapur trust (Sonipat-Hariyana) 1971, 478. Price Rs. 16.00.

Adhyāyas 11, 12, 13, 14 and 15.

38. DESHPANDE, G. T. *Indological Papers*. (Vol. I) Nagpur, Univ. of Nagpur, 1971. XII, 264. Rs. 35.00

Rev : *ABORI*, LII (1—4), 1971, 265—276.

A selection of articles concerning Vedic studies, Grammar, Literature, Philosophy, and Dharmaśāstra etc.

39. DEVANATHACHARYA, N. S. "Vidhivicāraḥ". *JTMSSML*, XXXIV (1), 1970, 1—12 ; (2), 1971, 13—28 ; (3), 1971, 29—82.

40. DEVASTHALI, G. V. "Poetical Art in the R̥gveda". *RUSSH*, 5, 1970—71, 1—14.

While discussing the poetical art in Rv. one should have in one's mind four topics, namely, Svarūpa, prayojana, Hetu, and Viśaya. Nature of a thing depends on the purpose it tends to serve.

41. DEVASTHALI, G. V. *Status of the Atharvaveda*. IA, V (1), 1971, 6—16,

Studying several references to AV. in Skt. literature from the Saṁhitās to the Epics, throws light on the actual position of the Av. and maintains that it is not the Veda of the exorcisms, magic and such other matters.

"If *Rv.* gives us a glimpse of the life in the hierarchical strata of the society, Av. serves the same purpose with reference to the lower or the common strata untouched as yet by the hierarchical thoughts and beliefs. It gives much information regarding life in its various aspects—individual and family, society and nation.

42. DEVASTHALI, G. V. "Poetical Art in the Ṛgveda". *RUSSH*, V, 1970—1971, 1—14.

43. DEVASTHALI, G. V. "Indra and his Devotees : A Study based on the Ṛgveda". *Ṛṣikalparyāsah*, 1970, 30—40.

44. DHARMADHIKARI, Narayana Sharma and others (Ed.). *Kṛṣṇayajurvedīya Taittirīya-Saṁhitā* (Padapāṭhayutā,) Poona, Vaidik Sanshodhana Mandal, 1970, 40.00.

A critical edition.

45. DIKSHITA, Vasudeva. *Adhvaramīmāṃsā Kutāhalavṛtti*. (Chs. 1-3) I. New Delhi, Shastri Skt. Vidyapeeth, 1968, 1969, 12—6—609—27. 30.00.

Rev : *JOI*, XX (1), 1970, 84—85.

Ed : P. N. Pattabhiram Shastri ; explains each word of the sūtras and various technicalities pertaining to the sacrifices.

46. DIVEKAR, H. R. *Ṛgveda Sukta Vikāsa athavā Ṛgveda*

Suktō ka kālakramānusāra darśana. Delhi, Motilal Banarsidasa, 1970, XXV—383 Rs. 24 1970.

47. DIVEKAR, H. R. "Mṛgāra-Sūktāni". *VIJ*, IX (1), 1971, 21—25.

48. DIVEKAR, H. R. "Atharva-Saṁhitā and Forms". *JGJKSV*, XXVII (3—4), 1971, 193—199.

49. DUMEZIL, Georges. *The Destiny of the Warrior.* The Univ. of Chicago Press, Chicago and London, 1970, XVI+168. £ 3.95.

Rev: *AP*. XLI (9—10), 1970, 378.

Traces an ultimate [common source in the ancient Indo-European concepts regarding man and the Universe; shows the Romulus of Roman and the Varuṇa of Vedic tradition to be representatives of the Justice implicit in the heaven, Numa and Mitra as enforcers of that law over men.

50. DVIVEDI, R. K. "The Nature of Bhakti in the Nārada-Bhakti-Sūtras" *QJMS*, LIX (1—9), 1971, 17—36.

51. ENEVOLDSEN, Jens. *Spṛgmiya Kṛang Waha.* Herning, 1967, 68.

Rev. *Ar. Or.*, 39 (4), 1971, 500—1.

The English introduction describes briefly the basic characteristics of the Pashto language which is the direct follower of the Avesta language. The languages of the *Rv.* and Pashto possess a word common to both languages, namely, *parosa* (last year), not found in later Skt. The author regards the *paxtunwūlay*, the tribal code of honour as "the old Aryan code of honour which one may find in force in the early stages of all Indo-European peoples" (p. 9). The book presents a large number of

proverbs and typical short folk ditties both in original and in Danish tr.

52. ESTELLER, A. Notes on "The Quest For The Original R̥gveda" *ABORI*, LI (1—4), 1971, 59—76.

The present paper is in answer to Prof. K.V. Abhyankar's article "*Accent in Sanskrit* (*ABORI*, L, pp. 41—55) in which he has critisized A. Esteller's method and approach regarding the text- critical reconstruction of the *R̥gveda* (*ABORI*, XLVIII—XLIX, pp. 1—16).

53. ESTELLER, A. "The Puruṣa-Problem in Rv. X. 90—1." *Indica*, 8 (2), 1971, 59—68.

54. FISER, Ivo. "The Two Wives of Yājñavalkya in the Bṛhadāraṇyaka Upaniṣad" *Añjali*, Univ. of Ceylon, 1970, 97—101.

The author holds that....."while the role of the teacher's house wife tends to be over-shadowed by the philosophical intricacies of the Upaniṣadic teachings, the active role by women like Maitreyī in the learned discussions of Upaniṣadic thinkers has been somewhat over-estimated in later periods both in India and in the west. Consequently, a certain amount of restraint should be exercised by those who are cheerfully committed to copying unwarranted statements from their predecessors"

55. FRENCH, Harold, W. "The Place of Sacrifice in the Upanisads" *BRMIC*, XXI (5), 1971, 190—199.

56. GAIROLA, Vachaspati. *Vaidika Sahitya Aur Sanskṛti*. Allahabad, Samvartika Prakashan 1970, p. 488, 20.00

57. GAJENDRAGADKAR, S. N. "Study of Amhas, Enas and Āgas in the Yajurveda and Atharva Veda". *JASB*, XLIII—IV, 1970, 129—141.

Lexicography mentions all the three words as synonyms

but "a study of these three words as found in the *Rv.* showed that these words do have different distribution and stand for different concepts". *Amhas* in the *Rigveda* refers to physical calamity befalling an individual. *Āgas* means a general violation of holy laws and *enas* refers to a specific act of wrong doing. *Āgas* and *enas* are concerned with wrongful conduct but the sense of *āgas* is nearer to sin. An analysis of the references in the *Yv.* and *Av.* of those words shows that the semantic boundaries of the three words have remained the same as in the *Rv.*

58. GODSE, Gajanan Kashinath. "Śrautasāhitye Śatapatha-brāhmaṇasya mahattvam" *SBh*, VIII, 1970, 54—57.

59. GONDA, J. "The Vedic Mitra and the epic Dharma". *JRAS*, (2), 1971, 120—33.

Discusses how far the identity of the god Dharma of *Mahābhārata* and the Vedic deity Mitra can be confirmed (as Dumèzil in *Mythe et épopées* asserted it to be) from available literary datas and holds "that the whole Vedic complex of ideas and divine personalities, viz. Rta, Varuṇa, Mitra, the Ādityas including also the principle called *dharma* (*n*), had, in the epic view of the world, disintegrated and been replaced by another "theory" in which certain other elements of the older complex remained recognizable. Of these elements it was the *dharma* concept which had become very prominent so as to become a most important, nay a basic and central socio-religious principle, the very essence of which is, in the epic itself, more than once explained (3, a. 34; 12, a. 251 ff; 13, a. 146 f.). This *dharma* element may have retained some features which remind us of its Vedic past,

in its full-fledged form as a fundamental principle it is something non-Vedic. Even a statement such as 12, 251, 24 "Sarvaṁ priyābhyupagatam dharmamāhurmanīṣiṇaḥ," is not strictly speaking "mitraic.....nor is it..... possible to maintain that the epic god Dharma answers to that description of Mitra as a representative of "Sovereignty" and the first "fonction". the *dharmā* concept concerns the sacred and the relations of man with his fellow-men and with the divine..... Nor is it possible to maintain that the epic Dharma as the putative representative of the first "fonction" is the equal of the divine representatives of the two other "fonctions". Criticizing Dumézil on many points, he maintains that Yudhishthira was not, as the representative of the first "fonction" or "class", put on a par, or co-ordinated, with his brothers, as representatives of the second and the third "fonctions" in the tripartite system, but rather depicted as embracing them: in the simile he is said to be the tree itself, Arjuna being its trunk, Bhima its branches, and Nakul and Sahadeva its flowers and fruits. So Yudhishthira, the *dharmarāja*, represents the whole not a part of the whole. "He is the tree that keeps all the parts together and gives them their particular order and meaning".

60. GONDA, J. *Eye And Gaze in the Veda*. Amsterdam, North-Holland Publishing Company. 1969, 88. Hfi 15—.

Rev: *JOI*, XXI (1—2) 1971, 142—146.

In the whole Vedic literature, there is a belief in the power of gaze to exert a good or bad influence. The eye or its gaze works in conjunction with Mantra to effect the ritual goal. The author observes....."in the meticulous ritual texts this look would not be mentioned if

it were meaningless.....keeping the eyes fixed upon a person may be more than the attendant respectful look belonging to polite address. It may in the ritual sphere serve to transfer the powerful purport of a text to the person who is aimed at by the officiant reciting it”.

61. GOPALACHARYA, Mahuli R. *The Heart of the RIGVEDA*, Bombay: New Delhi, Somaiya Publications Pvt. Ltd., 1971, XXIII +464, 45.00.

A selection of the *mantras* from all the Maṇḍalas of the *R̥gveda*, with trs. by Griffith, Oldenberg, Edgerton, Max Muller, Geldner, Kaegi, Roth, Macdonell, Muir and Thomas, with intro, Appendix and Index.

62. GRIFFITH, R.T.H. (Comm.) *Hymns of the R̥gveda* (2 vols.) Benares, 1971, Rep., 724+669 (Ghowkhamba Skt. Studies. 35) DM 46.—

63. GRISWOLD, H. D. *The Religion of the R̥gveda*. Motilal Banarsidass, Delhi, Varanasi, Patna, 1971, 370, Rs 30.00.

64. GUPTA, Bratindra Kumar Sen. “Ādityād Vedaḥ”. *Ṛṣikalpanyāsaḥ*, 1970, 4.

65. GUPTA, N. K. *Seer Poets*, Pondichery, Sri Aurobindo Ashram, 1970, 108 p. Rs. 4.00.

On mystic poets from Vedic times to Robert Graves.

66. GUPTA, Ramsharanadas. *Mantra—Eka Vivecana. RUSSH*, 5, 1970—71, 100—112.

Discusses the Etymology and meaning of the Word; kinds—Vaidika, Tantrika and Laukika.; The use of *mantras* for averting evil spirits, poison of Snake-bite, fever and diseases etc. In these rituals the words have importance and not the meaning. It is believed that the World is governed by some impersonal powers which

themselves are bound with certain laws. Those who know its mystery they press those powers to yield and to serve their material purposes. In Bengali language, there are number of mantras which are apparently meaningless, but they are efficacious, they are sound powers acting on different planes of consciousness.

Gives certain Lokamantras from Braja with their rituals. for driving away *Ṭiddhis* and some diseases.

67. HANNS OERTEL, "On some genitival constuctions in Vedic prosc." *Ṛṣikalpānyāsaḥ* 1970, p. 80—89.

68. HAJARI, *Voice of Rishis*. Pondicherry, Sri Aurobindo Ashram, 1970, 16.00.

69. HANSARAJ, "Vedō ke Vaidya Aśvini kumārō kā vaijñānika rahasya", *Vedavāṇī*, XXIV (4), 1971, 25—26.

70. HEESTERMAN, J. C. "Priesthood and the Brahman", *CIS*, V, 1971, 44—47.

71. HERMANS, Matthias. *Die religios—magische Weltanschauung der Primitiv-stämme Indiens*, Band 2, *die Bhilala, Korku, Gond, Baiga*. Wiesbaden, Franz Steiner Verlag GmbH, 1966, XII, 571 1 Karte, 36 Tafeln mit 70 Bildern, DM 70.—

Rev : *ZDMG*, 119, 1970, 395—399.

72. HUMBACH, Helmut and others. *Vaetha Nask, An Apocryphal text on Zoroastrian Problems Translated and Annotated*, Otto Harrassowitz, Wiesbaden, 1969, 75. Unpriced.

Rev : *JUB*, XXXIX (75), 1970, 373—380.

Contains the Avesta-Pahlavi text of the VN in fascimile of Ms. T., transcription of the text with tr. with the analysis of the contents, exhaustive notes, cross references, and an index of Avestan words occuring in the text.

73. INGALLS, Danieal, H. H. "Remarks on Mr. Wasson's Soma". *JAOS*, 91 (2), 1971, 188—191.

B.—70

“.....the identification of the Soma with an hallucinogenic mushroom is more than a solution of an ancient puzzle.....I would put the difference between the Agni hymns and the Soma hymns this way. The typical Agni hymn juxtaposes a given ritual with a mythical prototype, with the Prathamāni Dharmāṇi The Soma hymns on the other hand, employ their imagery quite differently. The ascent of Soma to the river of heaven is not an act in the mythical past”. (190, 191).

74. JACOB, G. A. *Upaniṣad-Vākya-kośa : A concordance of the Principal Upanishads and Bhagavadgītā*. Bombay, 1971, Rep. 1091. DM 35.—

75. JAGDISH, Lal. *Vedas. Yajurveda, Vñjasaṇeyi Saṁhitā*, Delhi, Motilal Banarasi Das, 1971, 2, 610, 18, 16. Rs. 35.00.

Śukla Yajurveda of the Mādhyandin School ; includes commentaries of Uvaṭa and Mahidhara, Edited by Śri Jagdish Lal with index of Mantras, appendixes and short notes.

76. JOHAN, Maurits Van Boetzelaer. *Taittirīyopaniṣad Bhāṣya-vārtikam*, Leiden, E. J. Brill, 1971, 212. unpriced.

77. JOSHI, J. R. “Śraddhā in the Veda” *BhVd.*, XXIX (1-4), Ne 1972, (1969), 99—102.

78. JOSHI, J. R. “Vedic Divine Concepts”. *BDGRI*, XXXI—XXXII, 1970—1972, 48—56.

Throws light upon the concepts of (1) Urvarā, Sītā and Bhūti, closely connected with agriculture. (2) Dhiṣaṇā (3) Medhā (4) Rātri (5) Śraddhā, with foot notes 54—56.

79. JOSHI, J. R. “Some Divine Concepts in the Veda”. *JOI*, XX (3), 1971, 199—204.

Tries to explain the concepts about *Dhiṣaṇā*, *Rātri*, *Medhā*, *Urvarā*, *Sitā* and *Bhūti* as found in the Veda.

(1) *Dhiṣaṇā* is near a word for 'water' in two or three *ṛks*, this proves *Dhiṣaṇā* as a goddess of vegetation; in various identifications found in the *Brāhmaṇas*, the concept of a peculiar power, — Intellect or knowledge — is present. (2) *Rātri* celebrated as the Sister of the Dawn; two-fold character; connection with *Varuṇa* — the Lord of the Universe; purificatory aspect of *Rātri*; (3) *Medhā*, the divinity of Intellect (4) *Urvarā*, *Sitā* and *Bhūti* are connected with agriculture. (5) *Yajā Śamā* and *Bhūti* are less concrete than *Sitā*.

80. Kaelber, Walter O. *Tapas and Initiation Symbolism in the Veda with particular Attention to their Mutual Interrelation and Co-ordination with the Sacrifice*. Chicago, 1971.

81. Kamble, B. R. "The *Brāhmaṇas* in *Ṛgveda*". *MUJ*, IX (2), 1970.

82. Kankara, Srinarayan Sastri. "Vaidikopasatkarmarahasyam" *Ṛṣikalpaṇyāsaḥ*, 1970, 69—73.

Treats *upsada* Sacrifice, first performed by the *Devas*; its nature, method and result.

83. Kansara, N. M. "Rv. X, 14, I A. A Fresh Approach", *UMCV*, 1970, 517—19.

84. Kantawala, S. G. "The hymn to *Aranyānī* : a study". *JOI*, XX (1), 1970, 1—11.

On Rv. X, 146, personifying the forest as a whole as *Aranyānī*; Also found in *Taittirīya Brāhmaṇa*; comparative study of the *Sāyaṇa-Bhāṣyas* on the *Ṛgveda* and the *Taittirīya Brāhmaṇa*.

85. Kantawala, Suresh Chandra G. "Ṛgvede' Agnidevatā" *SBh.*, IX, 1971, 63—68.

86. KAPADIA, B. H. "Characteristic Activities of Indra". *VUOJ*, XIV (1), 1971, 1—8.

87. KAPOOR, Karmanarayan. "Vaidika dharmō kī Viśeṣ-atayē", *Vedavāṇī*, XXIII (4), 1971, 3—11.

88. KASHIKAR, C. G. "A Note on the Pada-Text of Rv VIII. 35. 13—15". *ABORI*, LI (1—4), 1971, 213—214.

89. KASHIKAR, C. G. "The text of Pāpmano Vinidhayaḥ with Commentaries". *JUP*, XXXIII, 1970 39—60.

The commentaries on the small group of formulas are called 'Pāpmano Vinidhayaḥ' From pages 45—60, the text of Pāpmano Vinidhayaḥ is presented in Devanagiri script, with certain improvements based on the manuscripts of the two commentaries. See also authors article—"Pāpmano Vinidhayaḥ : Some unknown and less known words" in Prof. R. N. Dandekar Felicitation Volume, *Indian Antiquary* (Third series), Vol. III Nos. 1-4 Bombay, 1969, 30—40.

90. KASHIKAR, C. G. *A survey of the Śrautasūtras*. Univ. of Bombay, 1968, 188 (JUB, XXXV (New Series), Part 2, Arts number (No. 41), 1966).

Rev : *JUP*, 35, 1971, 174—75 ; *JAOS*, 91 (1), 1971, 153
The genesis of the Śrautasūtras, relation of the Vedas to the sacrifices and of the Śrautasūtras to the *YV* and the Brāhmaṇas ; a summary of the available Śrauta and other supplementary Śūtras ; glimpses of the Śrautasūtras, the nature of Vedic Accent, relative chronology of the Sūtra works.

91. KASHIKAR, C. G. "A Fresh Study of the Āpastamba Śrautasūtra XXIV. 11—14". *IIrj*, XIII (2), 1971, 95—103.

Translations, editions, comms. of *AP. Śr. Su.* A review of

Caland's translation of the text; stresses upon the necessity of consulting a reliable commentary in translating a Vedic text, particularly a sūtra-text.

92. KASHIKAR, C. G. (Ed.) *Śrūta kośa. Encyclopaedia of Vedic sacrificial ritual, based on the Śrautasūtras belonging to the various Vedic schools, the Samhitās, the Brāhmaṇas and the Āraṇyakas, Vol. 2—Sanskrit Section. Pt. I: Agniṣṭoma with Pravargya.* Poona, Vaidik Sanshadhana Mandal, 1970, 23, 760, Rs. 40.00.

Rev : VIJ, IX (1), 1971, 206—8.

Vol. I., Eng. Section, in 2 parts published in 1958, 1963 ; Vol I of Skt. Section in 1958.

Deals with the basic Soma sacrifice, the Agniṣṭoma, together with the Ekādaśinī and the Agniṣṭoma-prāyaścittāni ; Gives mantra and Brāhmaṇa portions, followed by the relevant passages from the *Baudhāyanaśrautasūtra*.

93. KASHIKAR, Chintamani Ganesh. "Vedaśākhāmīmāṃsā". *Ṛṣikalpaṇyāsaḥ*, 1970, 16—20.

94. KEITH, A. B. (Ed.) *The Aitareya Āraṇyaka.* London, OUP, 1969, Rep., 390. 40.00.

Rev : AP, XLII (2), 1971, 87—88 ; Bh. Vd., XXVIII (1—4), 1971, 33—34.

Uses the previous editions and 21 other mss. found in the India Office Library and the Library of the Royal Asiatic Soc., With English tr. ; with the text of the *Śāṅkhāyana Āraṇyaka*, edition based on two mss., one from Berlin and the other from the Bodleian Library at Oxford.

95. KEITH, Arthur Berriedale. *Rigveda Brahmanas : The Aitareya*

and *Kausitaki Brahmanas of the Rigveda*. Delhi, Motilal, First Ind. Rep. Ed. 1971. XII—555. (The Harvard Ori. Ser., 25) 40.00.

96. KEITH, A. B. *Religion and Philosophy of the Veda and Upanishads*. (2 Vols.). Cambridge, 1970, Ref., 708 (Harvard Ori. Series, 31—32). DM 45.—; Motilal Banarsidas.

First printed in 1925.

97. KERALA, J. of the Kerala University. "Rajasūya-Pra-bandhaḥ". XVIII (1), 1970, 31—50.

98. KHAN, Md. Israil. "Ṛgvedika Sarasvatī Nadi". *NPP*, 76 (1—2), 2028 K. S., 84—91.

Proves Sarasvatī as the river flowing from Western India, especially from East Punjab and southern Rajasthan.

99. KHAN, Muhammad Israil. "Ṛgveda me Sarasvatī kā mānasika rūpa". *Cintāmaṇi*, V (2), 1971, 248—252.

The adjectives such as *dhiyāvasuḥ*, *Codayitrī sanṛtānām*, *Cetanti sumatīnām* etc. show her relation with intellect.

100. KRISHNA LAL. *Gṛhyamantra aur unakā viniyoga*. Delhi, National Publishing House, 1970, 512, 40.00.

Rev : *VIJ*, IX (2), 1971, 403—405 ; *ABORI*, LI (i—4), 1971, 271—272.

A text critical Study of the gṛhyamantras with their ritual application ; Traces the origin of the Gṛhyamantras ; More than half of the entire Gr. mantra material is not traceable to *Samhitās*, Brāhmaṇas, Śrautasūtras but belongs to the Gṛhya tradition ; possibility of the existence of some *Samhitās* which are now lost. The Gṛhyamantras with its Hindi tr. ; a brief account of the accompanying rite ;

original source of the mantras if any ; its ritual application in other Vedic texts ; its variants ; the probable basis for its employment in the Grhya ritual.

In some cases, a slightest similarity of sounds between a rite and a mantra (irrespective of its meaning) worked for its ritual applications.

101. KURUKKAL, K. K. "The Vedic Yajña and the Purāṇic Tapas". *Añjali*, Felicitation Vol., 1970, 83—87.

Vedic sacrifice was often beyond the reach of the common man and promised the fruits to be enjoyed only in the life hereafter. The reference of tapas is found in *Nāsadīya Śukla* and *Atharvaveda* (*Skambha* is said to have come into existence from Śrama and Tapasa. Tapas was not wide spread in Vedic period. Its connection with the cults of Munis and Brahmacharins shows that it must have played an important role in the pre-Vedic non-Aryan religious ideology. In the Vedic period it was suppressed but when the Brāhmanism of the Veda was superseded by popular Hinduism of the Epics and the Purāṇas it again attained importance. The traces of this revival of Tapas can be seen even in some Brāhmaṇas and Upaniṣads. Tapas is a mode of propitiating the god for winning his favour. One endowed with qualities derived from tapas is called a tapasvin. Tapasyā is closely connected with Yoga. The cult of tapas grew unpopular in the Purāṇic period.

102. KUSHAVAHA, Shivapujan Singh. "Ṛgveda ke Bhāṣya me Śrī Sāyaṇācārya va Maharṣi Dayānandajī Kṛta Katipaya Yaugika arthō kā tulanātmaka digdarśana". *Vedavāṇī* 22 (5), 1970, 5—8. 22 (6), 1970, 15—18.

103. LAL, Krishna. "Saṁhitāṁ mē Gaṇa Śabda". *JDS*, I (1), 1971, 96—103.

In Saṁhitās the term 'gaṇa' is used mostly either for Maruts or for the group of men.

104. LAL, Krishna. "Sāvitrī from Saṁhitās to Gṛhyasūtras." *ABORI*, LII (1-4), 1971, 225—229.

".....the Sāvitrī—an insignificant verse in the beginning, gained popularity and ... its application started varying from ceremony to ceremony, though for the most time being related to the rites concerning intellect".

105. LAL, P. (Tr.). *The Mahānārāyaṇa Upaniṣad*, Calcutta Writers Workshop, 1971, 128, 35.00.

106. LAL, S. K. "A Note on Doṣāvastah", *JOI*, XX (3), 1971, 205—207.

Tracing the original meaning of the compound Doṣāvastah the author takes the word to mean "the dispeller of darkness", Doṣā from "duṣ with suffix -ā (Uṇādi 4.175), meaning evening or night and Vastah from Vas to shine (dispelling darkness)".

107. LEBAIL, P. (comm.). *Six Upanishads majeures (Kena, Muṇḍaka, Isha, Katha, Aitareya, Prashna)*, Paris, 1971, 255. DM 18, 10.

With tr., notes and commentaries.

108. LOUIS, Renou *Vedic India : Classical India* Vol. 3. Delhi : Varanasi, Indological Book House, 1971 126, unpriced.

(Translated from the french by Phillo Sprott).

109. MACDONELL, A. A. *Vedic Reader for Students, Containing 30 hymns of the Rigveda in the original Saṁhitā and Pada texts. with transliteration trans., explanatory notes, intro.....Vocabulary*. Madras, 1970, Rep., 295, DM 4.50,

110. MADHAVANANDA, Swami. *Bṛhadāraṇyaka Upaniṣad*. Calcutta, Advaita Ashram, 1970, 984. 14.00.

111. MAINKAR, T. G. *R̥gveda-Kavi-Vimarśaḥ*. Delhi, Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, 1971, 4, 63 Rs. 3.00.

Lectures on R̥gvedic Poets and their poetry.

112. MALAVIYA, Maya. "Magic in the Vedas". *JGJKSV* XXVII (3-4), 1971, 319—22.

The *Atharvaveda* is said to be the repository of magical incantations but in the other three Vedas, which are concerned with Śrauta sacrifices, the Ātharvaṇic concepts of Śānti, Puṣṭi and Abhicāra rites are not lacking. While dealing with Śrauta yāgas, the priests indulge in magical practices, which in nature and quality do not essentially differ from the Ātharvaṇic concepts of magic. It makes clear that the tradition of the *Av.* did not come out from a quite distinct stratum of the society.

Vedic magic relies upon worship but exerts power even over the gods and can bring directly the desired things without the intervention of the gods. The Vedic magic was as a way of life to the Vedic people to obtain material happiness and these practices formed the religion of the common man.

113. MANU, *Manusmṛtiḥ* (Sanskrit). Varanasi Chowkhambha nan. Ser., 1970, 40, 766.

With Kullūka Bhaṭṭ's Manvarthamuktāvali (Code of traditional Hindu social and religious law).

114. MEHENDALE, M. A. "Sahasāḥ Svajāḥ in the Aitareya Brahmana, 13.2 (Pañcikā 3.26)." *BSOAS*, XXXIV (2), 1971, 376-379.

A note ; insists on reading the text as without the Visarga—*Sahasā Svajāḥ* or *Sahasasvajāḥ*.

115. MEHENDALE, M. A. "Vāruṇī" *Añjali*, Univ. of Ceylon, 1970, 102—104.

Explains the relationship of Vāruṇī with Varuṇa ; the intimate relation of barley as a sacrificial material with Varuṇa as the deity which receives the offering ; rice and barley as the chief ingredients in preparing Surā ; the name Vāruṇī given later on to the wine prepared with the flour of Śālī grains and the Punarnavā plant ; use of the old name Vāruṇī to any kind of Surā (wine) not necessarily to that prepared from *java* ; reference of *Viṣṇu Purāṇa* 5.25. 1-6 to Vāruṇī as a kind of wine produced from a Kadamba tree at the instance of Varuṇa.

116. MIMAMSAKA, Yudhistira. *Mādhyandina-Saṁhitāyāḥ-Pada-pāṭhaḥ* (with various Readings). Ramalal Kapur Trust, Hariyana, 1971, 650, 15.00.

117. MIMAMSAKA, Yudhisthir. "Yajuṣām Śaukalyakārṣṇya-Vivekaḥ" *R̥ṣikalpanyāsaḥ* 1970, 40-43.

On the division of the Yajurveda as Black and White.

118. MIMAMSAKA, Yudhisthir. "Veda Kāṣṭhaṁ Saṅkṣipta paricaya" *Vedavāṇī* 23 (11), 1971, 3-11.

119. MIMAMSAKA, Yudhisthir. *Kyā Yajurveda mē Brāhmaṇa Kā Sammiśraṇa hai ? Vedavāṇī* XXIV (2) 1971. 6—11

120. MISHRA, B. P. "Mythological Importance in the Yajurveda", *JAIH*, III (1—2), 1969—1970, 279.

A Seminar at CAS. *Gaṇapati* in the RV. as an epithet of Indra and Brahmanaspati ; In Vajasaneyi Saṁhitā mentioned along with Priyapati and Nidhipati ; in Rudrādhyāya with senānī, in Maitrāyaṇī Saṁhitā appears with elephant's head ; Elephant's head of Gaṇeśa due to

the demoniac characteristics of Rudra-Śiva with whom he was associated ; Priyapati is Kāmadeva.

121. MISHRA, B. P. "Dadhica and Dadhyañc" *JAIH*, III (1—2), 1969—1970, 276.

A Seminar as *CAS*. The historical development of the story of Dadhīca ; germ of the story in the *RV*.

122. MISHRA, Yadunandana. *Veda-Saṁcayana* (collection of Vedic hymns). Varanasi, 1970, 38, 132 (Vidyabhavan Skt. Granthamala, 157). DM 8.—

Tr. into Hindi.

123. MODAK, B. R. "The Veda-Vrata", *IA*, V (1), 1971, 35—37.

'Veda-Vrata'—a vrata described in detail in the "uttama paṭala", the 46th *Parīṣiṣṭa*, relating to the Atharvaveda.

124. MYLIUS, Klaus. "Zur absoluten Datierung der mittelvedischen literatur." *NIK*, 1971, 421—31.

Places Middle Vedic literature at about 800 B. C.

125. NAVATHE, P. D. "Two Anomalous cases in the Padapāṭha of the Ṛgveda" *JUP*, 33, 1970, 9—12.

126. OERTEL, Hanns. "On Some Genitival constructions in Vedic Prose", *Ṛṣikalpaṇyāsaḥ*, 1970, 80—89.

127. OJHA, Radhakant. "Agni—Eka Vaidika Viśeṣaṇa" *Prajñā*, 15 (2), 1970, 184—187.

128. OLDENBERG, H. *Die Religion des Veda*. Darmstadt, 1970, Rep., 618, DM 89.40.

129. OLDENBERG, H. *Ṛgveda Textkritische und exegetische Noten* 1—10 Buch. Berlin, 1970, Rep, 445. 395. Gesellschaft der Wissenschaften Zu Gottingen, Phil-Hist. Kl., N. F. 11 u. 13, II, DM 180.—

130. PALIHAWADANA, M. "A New Approach to the Interpretation of Ṛgvedic Ari" *Añjali*, Univ. of Ceylon, 1970, 88—96.

".....it is best not to translate the word *Ari* which seems to take us back to vanished institutions of early Aryan tribal life, the fate of some of which was probably sealed by the very tribal integration referred to above. Classical Sanskrit does not understand the word in the same way as it was understood in Vedic times because at a later age the cultural 'roots' of this usage were not alive. As a matter of fact, the post-Vedic sense of the word (i. e. enemy) only tends to confuse us when we attempt to understand its usage in the Ṛgvedic hymns."

131. PANDEYA, Srichandra. "Ṛgveda mē Uṣā kā Vaijñānika Svarūpa". *Prajñā*. 15 (2), 1970, 6—14.

132. PANDEY, Umesh Chandra. *Āpastamba-gṛhya-Sūtram* with 'anākulā' and 'tātparya-darśana' Commentaries. Chowkhamba, 25.00.

With Hindi tr. and intro.

133. PANDIT, M. P. *Aditi and other Vedic deities*, Pondicherry, Dipti, 1970, 129, 7.00.

134. PANT, M. B. *Dīrghatamasa āṇi Śūrya*, Poona, Sangama Press, 130, 10.00.

Rev. *ABORI*, LI (1-4), 1971, 273.

Interpretation of the *Rv.* I. 140, 141 in the light of modern astrophysics ; the hymns reveal the nature of the sun, the upheavals on its surface, the sun spots, etc.

135. PARPOLA, Asko. *The Śrautasūtras of Lāṭyāyana and Drāhyāyana and their commentaries*. Commentationes Humanarum Litterarum. Societas Scientiarum Fennica, 1969, Vol. 43 (2).

Rev : *JAOS*, XCI (4), 1971, 543.

136. PATHAR, Viraswami. *Gayatri*, Tiruchirapalli, 1971, XX, 163, Rs. 3.00.

On the meaning and spiritual significance of the Vedic hymn 'Gāyatrī.'

137. PATYAL, Hukam Chand. "*Text-Critical Notes on the Vaitāna Śrauta Sūtra I-X*" *ABORI*, LI (1-4), 1971, 123-134.

138. PATYAL, Hukam Chand. "Remarks on the New Edition of Kauṣītaki Brāhmaṇa. *JOI*, XX (2), 1070, 102-114.

Examines thoroughly the new edition of *KB*, edited by E. R. Sreekrishna Sarma and points out its weak and strong points.

139. PRABHAKAR, C. L. "On the Names of the Yajurveda. *Bh. Vd.*, XXVIII (1-4), 1971, 64-68.

Śukla Yajurveda and Kṛṣṇa Yajurveda; Brahma and Āditya; Taittirīya and Āyātayāma; Tamasa and Sattvika; lack of a definit system in the treatment of the subject matter and a mixture of mantra brāhmaṇa portion in Kṛṣṇa Yajurveda ; in Yajurveda, a defined and methodical order; many factors responsible for the names.

140. PRABHAKAR, C. L. "Rudra in the Yajurveda". *QJMS*, LIX (1-4), 1971, 1-8.

141. PRAHLAD, Kumar. "Ṛgvede Punaruktavadābhāsaḥ" *JDS*, I (1), 1971, 86-95,

142. RAHURKAR, Vasanta Gajanan. "Vedavedottaravāṇmaye Agastyarṣiḥ", *Ṛṣikalpanyāsaḥ* 1970, 77-80.

143. RAHURKAR, V. G. "Apropos the Ṛgveda V 40.", *UMCV*, 1970, 511-16.

144. RAYAPATI, Jacob Purnachandra Rao. *Early American*

Interest in Vedic Literature and Vedantic Philosophy. Pennsylvania, 1970, 214, (DAI 32 (July 1971): 397-A; UM 71—19, 275.

Throws light on the Period 1800.1842.

145. RAJGOPALACHARI, C. *Īśāvāsyopaniṣad*, *Bṛ*, XVII (10) 1970, 31—33.

146. SARASWATI, Hariharanand. *Vedasvarūpa-Vimarśaḥ*. Calcutta, 1970, 4+448, 7.00.

147. SASTRI, Amaranath. "Aghnyāvivēcanam", *Rṣikalpanyāsaḥ* 81—83.

148. SASTRI, Amaranath. "Ṛtavyākhyānam" *VS*, VII (1-2), 1969-70, 18—22.

149. SASTRI, Jagatkumar. *Brahmacarya-Pradīpa ; Pavitra Atharvaveda ke Brahmacarya Sūktā kā Svādhyāya*. Delhi, Madhur Prak., 1970, 166. 4.00.

On Brahmacarya in Hinduism ; comm. on a hymn from *Av.*, from the view point of Āryasamāja ; with Vedic text.

150. SASTRI, Jagadish Lal (Ed.) *Vājasaneyi-Mādhyandina-Śuklayajurveda-Samhitā*. (Sṛīmad-Uvaṭacāryaviracitamāntra-Bhāṣyeṇa Sṛī Mahīdharācārya-kṛta Vedadīpabhāṣyeṇa ca samanvitā), Delhi, Motilal, 1971, 2, 610, 18, 16. 35.00.

IV. with comms. of Uvaṭa and Mahīdhara.

151. SASTRI, Ramakant. *Vaidika Vāimaya kā itihāsa*. Varanasi, Chowkhamba Vidyabhavan, 1970, 6, 128. (VBh Rashtra bhāsha Granthamala, 137). 4.00.

152. SASTRI, Ramgopal. "Purūravā Aur Urvaśī kā Ākhyāna". *Vedavāṇī*, XXIV (3), 1971, 3—7.

153. SASTRI, Ramgopal. "Trita kṛ Ṍkhyāna". *Vedavāṇī*, XXIV (4), 1971, 10—15.

154. SASTRI, Shivnarayan. *Nirukta Mīmāṃsā*. (Hindi) Varanasi, Indological Book House, 1970, 12 ; 475 Rs. 25,00

JDS, I (1), 1971, 155—157.

(A critical Study of Yāska's Nirukta, an ancient treatise on Vedic Philology).

155. SASTRI, Shukdeva. "Vedānāmapauruṣyatvam" *Ṛṣi-kalpanyāsaḥ*, 1970, 1—3.

The Vedas are *Apauruṣeya* and are Svataḥpramāṇa like the Sun.

156. SASTRI, T. V. K. *Rgveda Saṁhitā*. (V. I). Pondichery, Shri Aurobindo Ashram, 1970, 121. 15.00.

157. SASTRI, Vaidyanath. "Vaidikam Vāgvijñānam". *Ṛṣi-kalpanyāsaḥ*, 1970, 62—68.

On the Vāk in the Vedas.

158. SCHMIDT, Hanns-Peter. *Bṛhaspati und Indra*. Wiesbaden, Otto Harrassowitz, 1968, VIII—269. DM 44.—

Rev : *ZDMG*, 121 (1), 1971, 207—208.

159. SCHROEDER, Leopold V. (Ed.) *Maitrāyaṇī Saṁhitā*. Die Saṁhitā der Maitrāyaṇīya Śākhā (1—4), Wiesbaden, Franz Steiner Verlag GmbH, Buch 1 Rep. 1970, XLXI, 178, DM 48 ; Buch 2, Rep. 1971, XV 169, DM 34,— ; Buch 3 and 4 in 1 band, Rep. 1972, XVI, 506 DM 96,—

Rev: *JAOS*, 95, (1), 1975, 140—141.

160. SCHROEDER, Leopold V. (Ed.) *Kāṭhaka : Die Samhitā der Kaṭ'a Śākha*, Wiesbaden, Franz Steiner Verlag GmbH, Buch 1, Rep, 1970, XIV, 325, DM 58,— ; Buch 2, Rep. 1971, VI, 193 DM 34,— Buch 3—4, in 1 Band, Rep, 1972, XIV, 454 DM 68,—

Rev : *CAJ*, XV (3), 1971, 239 ; *JAOS*, 91 (4), 1971, 552.

161. SHARMA, B.R. Ed. *Pañcavidhasūtra and Mātrālakṣaṇa*. Tirupati, K. S. V., 1970. 166. 7.00.

Rev. *VIJ*, IX (2), 1971, 405—7.

Deals with bhaktis, Viz., prastāva, udgītha, *Pratihāra Upadrava* and *nidhana* sung by three Sāman Chanters, Prastotr, Udgātr. Pratihartṛ. *Mātrālakṣaṇa* deals with the *mātrās* of hrasva, dīrgha, pluta, Vṛddhi in the Sāmagāna.

162. SHARMA, B. R. "A Brief Note on the Sāmavidhāna Brāhmaṇa". *IA*, V (2), 1971, 103—107.

".....the Tradition of the Sāmavidhi is separate from and independent of the Sāmaveda Sampradāya-paramparā. This is a manual compiled by the priests as an authentic guide for performing rituals. Therefore *SVB* might have been a book common to all Śākhas, not, necessarily to the *Kauthuma* alone. The internal evidence, the subject matter, the Sāman-s prescribed for various rites, besides a separate lineage of Ṛṣis through whom this Knowledge came down, clearly upholds this view."

163. SHARMA, Bellikoth Ramachandra (Ed.) *Gāyatra*

Vidhānasūtra of Śuṅga with an anonymous Commentary. Hoshiarpur, Vishveshvaranand Institute, 1971, XVIII, 32, index, (V, 1. Ser. No. 52).

An ancillary work of Sāman literature; deals with the rules relating to the chant of Gāyatra Sāman (based on *Gāyatra* metre); treats the svaras, stobhas, mātrās and Vocalic changes of each bhakti of Gāyatra Sāman and the manner of its recitation.

164. SHARMA, E. R. Srikrishna. (Ed.) *Kauṣītaki Brāhmaṇa*. Wiesbaden, Franz Steiner Verlag GMBh, 1968. XVII, 210. (supplement 9, 1.) DM 86.

Rev. *WZKSAPh* XIV, 1970. 212; *JAOS*, 91 (1), 1971, 153—54.

Based on several Mss. especially from Kerala.

165. SHARMA, Krishna Lal. *Vaidika Sāhitya me Śakuna Evaṁ Adbhuta Ghaṭanāyē* (Omens, Portents and Prodigies in Vedic literature) Saharanpur, Sugam Prak., Jawahar Park, 1970, 6, 6, 4, 327, (1), X, 8, 3. (3). 25.00.

Rev. *VIJ*, IX (2), 1971, 430—432.

A study of Vedic Omenology with its Indo-European and Indo-Iranian counterparts and with its later developments found in the Epics and Kāvya, in the works on Jyotiṣa, Arthaśāstra and Āyurveda.

166. SHARMA, Umesh Chandra. "A note on Śakti Vaiṣiṣṭha". *Ṛṣikalpaṇyāsaḥ*, 1970, 81—48.

167. SHARMA, Umesh Chandra. "Viśvāmitra in the Brāhmaṇa Texts". *JUP*, 35, 1970, 39—45.

168. SHARMA, U. G. "Madhucchandasa Vaiśvāmitra" *ŚPP*, X (1), 1970, 15—24.

169. SHUKLA, K. S. "Śaḍvīmśa Brāhmaṇa—A Study" *ŚPP*, XI (2), 1971, 31—37.

170. SHUKLA, Ram Govind (Ed.): *Vedasvarūpa-Vimarśaḥ*. Calcutta, Hariharanand Saraswati. 1970, 4+4+8. 700.

171. SHUKLA, S. N. "The Concept of Śaḍvīmśa in the Vedic Literature. *IPhC*, XV (1), 1970, 10—12.

172. SHUKLA, Siddhanath. "Ṛgvedic 'Ahi' aur Avestan 'aji'", *ŚP XXI* (4), 1970, 30—40.

173. SHUKLA, Siddhanath. "Root Viś in the Ṛgveda" *Ṛṣik-alpānyāsaḥ*, 1970, 70—79.

174. SHUKLA, Siddh Nath. Concept of Mystic Vyāhṛtis in the Veda." *IPhC XVI* (4), 1971, 286—300.

175 SINGH, Sarva Daman. *Ancient Indian Warfare with special reference to the Vedic Period*. Leiden, 1965, 203. 25,—Gld.

Rev : *ZDMG*, 121 (1), 1971 205.

176. SINHA. Amaladhari. Ṛgveda Śakhāvimarśa" 1970, XVI (1), *Prajñā*, 74—84.

The Śāṅkhayana and Āśvalāyana both have differences with Śakala and Bāṣkala Śakhās.

177. SONTAKEE, N. S. and T. N. Dharmadhikari. (Ed.) *Taittirīya Saṁhitā, with the Padapāṭha and the commentaries of Bhaṭṭa Bhāskara Miśra and Sāyaṇācārya*. Poona, Vedic Sanshodhan Mandal, 1970, XXI, 667. Rs. 40.00.

Rev : *VIJ*, IX (1), 1971, 203—205.

178. SRIVASTAVA, Chandra Prakash "Food and Drinks in Early Upanishads", *SH XIII*, 1970, 16—21,

179. SUBRAHMANYAN, N. Vedic Sacrifices in Tamilaham in the Sangam Age". *Raghavan F. V.*, 1971, 177—179.

There were many kings in the Sangam age who built numerous Vedic sacrificial halls and performed the Rājasūya, Aśvamedha and various other Vedic sacrifices.

180. SURYAKANTA, *Ṛktantram*. Delhi, Meharchand Lachman Das, 1970, 101,61,15,69,13,8 Rs. 40.00.

181. SWAMI, Bharati Krishna Tirthaji. *Vedic Mathematics or Sixteen Simple Mathematical Formulae of the Vedas*. Delhi, Motilal, 1970, 406. 34.00.

182. THITE, Ganesh Umakant. "Henoritualism of the Brāhmaṇa texts." *JUP*, 33, 1970, 23—36.

183. THITE, Ganesh Umakanta "Pāṅkta Yajña", *Ṛṣikal-panyāsaḥ*, 1970, 22—29.

(1) "Sacrifice is a well-measured activity and five is one of its main measurements which is implied by the expression Pāṅkta (fivefold) Yajña".

(2) Various explanations of the *pāṅkta*; five kinds of Sacrifices according to Aitareya Āraṇyaka II. 3.3 and T. B. II. 3.6. 1. ff, namely Agnihotra, Darśapūrṇamāsa, Cāturmāsya, Paśu, and Soma.

(3) Fivefold domestic sacrifices—Bhūtayajña, manuṣya yajña, Devayajña, Pitṛyajña, Brahmayajña.

184. TILAKASIRI, J. "Imagery in Vedic Mythology." *Ar. Or.* 39 (1), 71, 76—83.

Examines the early Vedic theories of cosmology and cosmogony particularly the function of analogy in the shaping of creationist myths and discusses the uses of imagery under various types of analogy with particular reference to the Vedic Mytho-poetical symbolism in the

evolution of poetical and religious imagery in Sanskrit literature.

185. UDASIN, Swami Gangeshwarananda. *Vedopadeśa-Candrikā* Delhi, dharmartha Trust, Karol Bagh, dist : Udasina Skt. Maha-Vidyalyaya, Varanasi, 1969, 26, 472.

Throws light on the message of the Vedic legends.

186. URSEKAR, H. S. "The sun in the Ṛgveda". *Bh. Vd.* XXVIII (1—4), 1971, 55—63.

The existence of the Sun-Cult even in the Indo-European period ; The Sun as Sūrya, Savitr, Mitra, Pūṣan and Viṣṇu (Solar deities) ; the sun born out of the eye of the Primordial Being ; gives light, heat, removes reptile poison, cures heart diseases & anaemia, prolongs life ; called as a flying hawk or a red bird with strong wings, the white horse and the spotted bull.

187. VARENNE, Jean. *Devī Upaniṣad*. Paris, Adrien Maisonneuve 1971, 22 (Les Upanishad, 19). FF 12.00

188. VARENNE, J. (Tr.) *Upanishads du Yoga*. Paris, 1971, 175 (Connaissance de l' Orient, Serie indienne). D.M. 18.

189. VELKAR, N. A. "The Nature of Upāsanā in Upaniṣads" *JUB*, XD (76), 1971, 27—35.

Holds that "Upāsanā in the Upaniṣads though contemplative in nature, shows many traces of 'Bhakti' that has blossomed in the later period."

190. VENKATASUBBIAH, A. *Vedic Studies*. Vol. II. Madras, The Adyar Lib. and Res. Centre, 1963, IX, 283. (Ad. Lib. Ser. 98).

Rev. *ZDMG*, 121 (1), 1971, 205—206; *JAOS*, 90, (2), 1970, 413.

191. VIDYAMARTAND, Dharmadeva. "Vedānām Vaiśiṣṭyam teṣāṃ sphūrtidāyakaḥ Sārvabhauma—Sandeśaśca" *Rṣikalpanyāsaḥ* 1970, 5—25.

Special features are—Sarvopādeyatva; Dharmavijñāna—Sāmanjasya, Vishvabandhuttva; Sanghaṭana, Aikya. Nirbhayatva; Yajñamaya Jivana.

192. VIDYARTHI, Ramunivasa. *Rṣiyō Kī Chāyā mē*. Varanasi, Vishvavidyalaya Publication, 1971, 381, 6.00.

193. VISHVA BANDHU, "Vaidika Saṅkalpa-Sandhyā, Hoshiarpur, Vishveshvarananda Vaidika Shodha Sansthana, 1970, 26. (Nityānanda Vishva Grantha-Mālā, Grantha 8) (Vishva-Sansthāna Prakashana 491) 1—50.

On the Hindu daily ritual of repetition of selected Vedic hymns for development of will-power and physical mental health.

194. VISWAMITRA, D. *Vedō Kā Svarūpa*. Ā. Pra. Sabhā Varanasi, (Dist. Racana Prakashana, Allahabad) 1970, 269. 20.00.

A collection of articles on Vedic literature.

195. WASSON, R. Gordon. *Soma—Divine Mushroom of Immortality*. New York, A Helen and Kurt Wolff Book—Harcourt, Brace and World, 1968, XIV, 384. XXII pls. 10 ills, 4 maps etc.

Rev: *EW* XXI (3—4), 1971, 388—392; *JAO*S, 91 (2), 1971, 346—47.

Holds that Soma was the juice of the fly-agaric, *Amanita muscaria* in the R̥gvedic times. The Aryans brought the cult of the fly-agaric to India from the north but here it was lost and replaced by substitutes while among certain tribes of Siberia, it has survived till recent times. Like

Soma, the mushroom shines brilliantly, grows in the mountains, has no roots, leaves, blossoms or seed and can not be cultivated.

196. WHITNEY, W. D. *Atharvaveda*, (Vol. I-II) Delhi, Motilal Banarsidas, 1971, rep., 80.00.

197. YOGI, Satyabhushana. *Veda Samullāsa*. Delhi, Motilal, 1971, 18.00.

With text and Hindi English Comm.

EPICS AND PURANAS

198. AGRAWAL, Nirmala. "Rāmāyaṇa kā aitihāsika ādhāra." *VJ*, XX (1-2), 1971, 113-15, 112.

199. AIYENGAR, T. K. Gopalaswamy. "Bhāskar on the Gītā." *Gītā Samikṣā*, 1971, 71-64.

200. AIYER, V. V. S. "Kamban's Bharata". *BJ*, XVII (18), 1971, 44-46.

201. APPASAMY, A. J. "The Bhagvad Gītā." *Gītā Samikṣā*, 1971, 121-130.

202. ARORA, R. K. "The Magas Sun-Worship and the Bhaviṣya Purāṇa." *Purāṇam*, XIII (1), 1971, 47-76.

The Magas—the priests of the Iranians—settled in various places in India and contributed their Sun-Worship, their beliefs, their science of astronomy and astrology to the Indian religion. Bhaviṣya Purāṇa represents the Indo-Iranian cultural synthesis.

203. ARORA, U. P. "The Gaṅgā-Śantanu Legend." *JGJKSV*. XXVII (3-4), 1971, 9-19.

Gives an anthropological explanation of the legend as compared to similar motifs found in Greek Folk Tales.

204. ATHAVALA, Ananta Damoder. *Mahābhāratace Vāstava-darśana; akṣepāñcyā saṁdarbhāt*. Pune, Continental Bk. Service, 1970, 284. Rs. 15.00

205. ATREYA, V. Svaminatha. *Śrī Śivarahasyam Anīśa III*. Thanjavur, T.M.S.S.M. Library, (Tanjore Saraswati Mahal Series No. 135) 1971, 777, Rs. 40.00.

206. AUROBINDO, Sri. *Essays on the Gita*. Pondicherry, Sri Aurobindo Bks. Dist. Agency, 1970, Rep. 20.00.

207. BADASUVALA, Virendra Kumar. "Rāmāyaṇa kālīna yuddhapraṇālī". *Vj*, XX (1—2), 1971, 135—39, 142.

208. BAHM, Archie J. *The Bhagavad Gītā or the Wisdom of Krishna*. Bombay, Somaiya Pubs., 1970, 178. 18.00.

Rev : *AP*, XLII (5), 1971, 224—25.

209. BANERJI, Suresh Chandra. *Smṛti Material in the Mahābhārata*. (Vol. I Text). Calcutta, S. C. Banerji, 1972, V, 584, IV, 15.00.

Collects materials on the Dharma and Artha, particularly from the *Śāntiparvan* and the *Anuśāsanaparvan* ; appendices including concordances of the *Mahābhārata* passages, quoted in the *Smṛtinibandhas*, and of verses common to the present *Smṛti* anthology and the *Manusmṛti*.

210. BAPAT, G. V. "Vālmīki's Ideas on Medical Aid to the Wounded Soldiers". *ŚPP*, X (2), 1970, 1—10.

Refers to medical men, their knowledge, location, names of medical plants and medical treatment.

211. BEDEKAR, V. M. "The Story of Saṁvarāṇa and Tapati in the Mahābhārata and Vāmana-Purāṇa : A Comparative Study". *Purāṇa*, XII (1), 1970, 12—32.

(1) the occasion for the story (2) the early life of Saṁvaraṇa and Tapatī (3) meeting of Saṁvaraṇa and Tapatī ; (4) the lover's courtship and parting (5) Saṁvaraṇa in lovelorn condition (6) the mediation of Vasiṣṭha (7) Vasiṣṭha's return with Tapatī and the meeting of Taptī and Saṁvaraṇa : (8) Saṁvaraṇa's marriage with Tapatī (9) Saṁvaraṇa's kingdom visited by calamities during his absence from the capital. His return to the capital (10) The birth of Kuru (11) Conclusion.

The *Mbh.* version describes the physical characteristics of women. In *Vāman Purāṇa* Tapatī describes the physical characteristics of her lover very beautifully rarely found in early Skt. Epic and Purāṇic literature. So the author concludes that the version of the story in the *Mbh.* is older than that in the *Vāmana Purāṇa*.

212. BETAI, Ramesh S. *Gita and Gandhiji*. Ahmedabad, Gujarata Vidyapith, 1970, 293, (Gujarat Vidhyapith Samshodhan Sherni-3), unpriced.

213. BHAKTIVEDANTA, A. C. *Śrīmadbhāgavatam of Kṛṣṇa Dvaipāyana Vyasa*. (pt. 2. ch 8-12). Iskcon Press, New York. 1970, VIII, 375—660, pls 13.

Prayers by Kuntī and Parīkṣita; passing away of Bhīṣma-deva in the presence of Lord Kṛṣṇa ; Departure of Lord Kṛṣṇa for Dwarka; Lord Kṛṣṇa's entrance into Dwarka ; birth of emperor Parīkṣita.

214. BHANDARKAR, R. G. "Allusions to Kṛṣṇa in Patañjali's *Mahābhāṣya*". *IA*, III, 1971, Rep., 14.

215. BHARGAVA, Purushottam Lal. "Maharṣi Vālmiki ; Jīvan aur kṛtitva". *VJ*, XX (1—2), 1971, 11—13.

216. BHATTARCHARYA, Sudhisankar. *Imagery in the Mahabharata : Inflece on later Sanskrit literature*. Calcutta, Sanskrit Pustak Bhandar, 1971, XII, 174 Rs. 15.00,

(Thesis accepted for the award of the degree of Doctor of Philosophy by Jadavpur University).

217. BIARDEAU, Madelein. "The Story of Arjuna Kārtavīrya without Reconstruction". *Purāṇam*, XII (2), 1970, 286—303.

The different recensions of the plot of the *Mahābhārata* have its own significance and hence one should search out the meaning of each versions rather than to try to reconstruct one text out of the existing many.

"One of the main difficulties of a critical edition is that it cannot easily succeed in eliminating all discrepancies between different versions of the same story because, sometimes, we find utterly irreconcilable versions inside the same recension of the text and possibly in the very same manuscript.....If one believes that only one text should be accepted as correct at any one time, it becomes even more impossible to accept a contradiction between two accounts of what appears to be fundamentally the same story. Kārtavīrya's story seems to offer just such a conflict and it is interesting to know whether one version should simply be discarded as absurd or whether some coherent meaning could be arrived at by facing the contradiction".

218. BROCKINGTON, J. L. "Stereotyped Expressions in the Rāmāyaṇa". *JAS*, 90 (2), 1970, 210—227.

"Thus stereotyped expressions of all kinds are common and form a significant proportion of the total bulk of the *Rāmāyaṇa*, for some degree of repetition of material found elsewhere in the work or in the *Mahābhārata* occurs in about one third of all Śloka stanzas.....The parallels with the *Mahābhārata* and the considerable body of
B.—73

proverbial material demonstrate the extent of the corpus of traditional material available to the author. However it is clear from the style, and indeed the subject matter as well, that the *Rāmāyaṇa* is the work of a conscious artist who nevertheless worked within the limits, and in the spirit, of a living epic tradition". (p. 227).

219. BULKE, Father Kamil. *Ramakatha*. (beginning and development). Prayag, Hindi Parishad Prakashan, Prayag Vishva-vidyalaya, 1971, Rep., 815. Rs. 30.00

220. CHAKRABERTY, Chandra. *An Ethnic Interpretation of Paurāṇik Personages*. Calcutta, Firma K. L. Mukhopadhyay, 1971, Rs. 10.00.

Tries to identify some proper names from classic Indic literature through evidence drawn from Indo-European philology.

221. CHAKRAVARTI, Sahdev. "Vālmīki Rāmāyaṇa mē bhāgya aur Paṛīśrama-mīmāṃsā". *VJ*, XX (6), 1971, 33—35.

222. CHAMPAKABHAI, Pramanand Swarup. *Prem Yoga : Discourses on Geeta : Ch. XV and Three more Discourses*. Bombay, Shri Paramananda Prakashan Mandir, 1970, 175, Rs. 4.00

Rev : *AP*, XLII (10), 1971, 470.

Includes three other discourses by Paramanandaji.

223. CHANDRA PRABHA. "A Study of the Sāṃvābhyudaya Mahākāvya". *JDSUD*, I (1), 1971, 49—57.

A historical Mahākāvya composed by Rājanāth Dīṇḍim.

224. CHANDRASEKHARAN, K. "The Gītā as interpreted by Mahatma Gandhi". *Gītā Samikṣā*, 149—59.

225. CHARLA, Krishnakanta. "Rāmāyaṇakālīna Rājanītika ārthika aur Sāmājika sthiti". *VJ*, XX (—2), 1971, 96—100.

226. CHATTERJEE, Asim Kumar. *A Note on Paṛīkṣit And Janamejaya*. *JOI*, XXI (2), 1971, 66—70.

Holds "that.....Parīkṣit and Janamejaya of the Vedic texts were actually earlier kings of the Lunar dynasty bearing the same names, and if we regard them as historical personalities, we have to forget for good the theory of Āryan immigration to India in the middle of the second Millennium B. C."

227. CHATTERJEE, A. K. "Paundra Vāsudeva". *JAIH*, III (1-2), 1969-70, 282—283.

A Seminar at CAS.

An important religious and political rival of the Vṛṣṇi hero Kṛṣṇa Vāsudeva whom the latter could not kill.

228. CHATTERJEE, Asim Kumar. "King Yayāti in the Epics and the Purāṇas." *VIJ*, IX (1), 1971, 58—61.

229. CHATTERJEE, Asim Kumar. "Oedipus Complex and a story in the Brahma Purāṇa." *JAIH* III, (1-2), 1969-70, 251.

A seminar at the Centre of Advanced Study.

Reference of a legend of incest in Ch. 92 of the Brahma Purāṇa; a widow named Mahī unknowingly develops relations with his own son parallel to the Greek legend of King Oedipus.

Prof. D. C. Sircar refers to a similar story in *Bodhisatvāvadānakalpalatā*.

230. CHATTERJEE, Asim Kumar. "Some Problems regarding the Date of the Rāmāyaṇa". *JAIH*, III (1-2), 1962-70, 276—277.

A Seminar at CAS.

Books II—IV of the *Rāmāyaṇa* are composed before the *Mahābhārata*.

231. CHATTERJEE, Asim Kumar. "Position of Śūdras in the Epics" *Bh.Vd.*, XXIX (1-4), 1972 (1969), 27—30.

"The poets of earlier sections of the epics had faith in the unconquerable spirit of man that transcends all artificial

boundaries of caste and creed.....There is reason to believe that inspite of the narrowness and pusillanimity of the Sūtra and Smṛti writers, who were invariably bigoted Brahmins, the social life of pre-christian India was based on the principles of love, tolerance and justice". (p. 30).

232. CHATTERJEE, Asoka. "Vāmāna-Purāṇa and Samaya-Pradīpa." *Purāṇam*, XII (1), 1970, 147—148.

233. CHATTERJEE, Asoke. *Padma-Purāṇa—A study*. Calcutta, Sanskrit College, 1967, XVIII, 268 ; 20.00.

Rev : *Purāṇam*, XIII (1), 1971, 84.

Deals with the textual problems.

234. CHATTERJEE, N. B. "Saga of Ramayana—and its influence." *Bṛ*, XVII (18), 1971, 51—56.

235. CHATURVEDI, Giridhar Sarmā. *Purāṇa Pariśīlana*, Patna, Bihar Rashtrabhasha Parishad, 1970, 6, 510, 20.00.

On the Purāṇas.

236. CHATURVEDI, Harish Kumar. "Rāmāyaṇa in Asia." *Vivekananda Comm. Vol.*, 1970, 181—183.

Rāmāyaṇa—the bible of the east ; Rāmākathā in China, Indonesia, Cambodia, Thailand; Rāmākīrti—the Thai Rāmāyaṇa.

237. CHAVARA, Bahadur Chanda. "Sumitrā kā Vyaktitva." *Vṛ*, XX (1-2), 1971, 83—85.

238. CHETIA, Gopal Chandra. "Asamiyā Śāhitya mē Mahā-bhārata." *Samanvaya*, XII (12), 1970-71, 27—28.

239. CHURCH, Cornelia Dimmitt. *The Yuga Story : A Myth of the Four Ages of the World as found in the Purāṇas*. Syracuse Univ., 1970, order no. 71—10, 900, 225

Abstract : *DAI*, XXXI (11), 1971, 6145—A.

The Yuga story as a creation myth is found in early Skt. Literature in which four ages of diminishing length and virtue succeed one another in an endlessly repeating round of creation and dissolution. Four versions of this story are found in the Purāṇas. The author studies the Yuga story in the context of its own tradition and concludes that in every myth there are four categories of thought—cosmological, historical, mythological and psychological and that every myth will have its own unique thought style to be found as a metaphor or motif in each of the above four categories.

240. COOMARASWAMY, Ananda K. *Yaksas*. New Delhi, Munshiram Manohar Lal, 1971, 135, 73 ills, 75.00.

About Yakṣas and Yakṣis, their origin and development from the conceptual, mythological and iconographical points of view, based on literary and monumental sources. Shows that this non-and pre-Aryan 'animistic concept originated and mixed with the Hindu, Buddhist and Jaina religious systems so much so that the concept of Yakṣattva was closely related with the concept of reincarnation'. The word Yakṣa, is first found in Jaiminīya Brahmana meaning, wondrous thing ; often mentioned in the Epics, Buddhist and Jaina works and even in sculptures. The author traces a kind of bhakti cult related with Yakṣas on the basis of the Yakṣa Gaityas, the offerings to the Yakṣas and concludes that the Yakṣa worship corresponds with those of other Bhakti religions.

241. DANGE, S. A. "Mahābhārata mē garta-Saṅketa." *VJ*, 1970, 27—29.

242. DANGE, Sadashiv A. *Legends in the Mahābhārata*, Motilal, 1969, XXXVIII, 385, 35.00.

Rev : *JUB*, XL (76), 1971, 252—255 ; *VIJ*, IX (2), 1971, 415—416.

Originally Garuḍa was distinct from Vedic Suparṇa, hailed probably from a pre-Aryan socio-religious system. The legend of the churning of the ocean have its roots in the Vedic literature—in the sacrificial ritual of the pressing of Soma. Select folktales classified under various heads are also dealt with.

243. DANGE, S. A. *Vedic concept of "Field" and the Divine Fructification*. Univ. of Bombay, 1971, 25.00.

244. DANGE, Sindhu S. "Surasā aur Hanumān", *VJ*, 1971, 86—88.

Holds that the motif of the encounter of the two is taken from the Nāga-lore ; compares the story with that of the *Mahābhārata*, where the actors are Garuḍa and Nāgas.

245. DANGE, Sindhu S. "The Earth-cow and Pṛthu's Dart." *Purāṇam*, XIII (1), 1971, 79—81.

"The dart and the *dhanus* of Pṛthu, has, thus, a two-fold significance. Firstly, it is the symbol of the plough-share ; and secondly, it is the "giver of Fruit", which has been so faithfully imbibed by the tradition that identifies the Earth and the Cow."

246. DARSHANANANDA, "Akhaṇḍa bhārata ke mahān pratiṣṭhātā rāṣṭrapuruṣa Śrī Kṛṣṇa." *SKS*, 7 (2), Se 1971, 10—16.

247. DAVE, Suresh Chandra Kanhaiyalal. "The Rivers in the Vāmana Purāṇa" *Purāṇam*, XII (1), 1970, 32—47.

Presents an alphabetical list of the rivers with their identifications.

248. DAVE, Suresh Chandra Kanhaiyalal. "The epithets of Lord Siva in the Vāmana Purāṇa." *Vāk*, Mar., 1971, 209—212.

249. DESAI, Santosh N. "Rāmāyaṇa—An Instrument of Historical Contact and Cultural Transmission Between India and Asia." *JAS*, XXX (1), 1970, 5—20.

"The universal presence of the Rāma Story in Asia does not necessarily mean the transmission of the entirety of Hindu Values. Each country has adopted and drawn from the story what it found most suitable to its personal and social relationships and cultural set up.Such was the richness, diversity and elasticity of the Rāma legend."

250. DESAI, Kalpana. "Varāha". *JASB*, XLIII—IV, 1970, 106—118.

The origin of Varāha cult; In *RV*. comparison of several gods with the boar; boar identified with Vṛtra, represents the clouds; varāha legends found in *TS*, *Kaṇṇīṭhala Kāṭha Samhitā*, *ŚB*, *TA*; Varāha's identity with, Vṛṣākapi referred to in *Rv.*, *MBh.*, *Harivaṃśa* and *Matsya Purāṇa*. The identity of Vṛṣākapi with Sun points to the solar character of Varāha. In the *MBh.*, Varāha incorporated in the avatāra cycle of Viṣṇu. The iconographic representations of Varāha prove the wide prevalence of Varāha worship in Gupta period.

251. DESHPANDE, N. A. "Derivations of Certain Names And Words As Given in the Mahābhārata." *Bh. Vd.*, XXIX (1—4) 1972 (1969), 10—26.

Gives derivations of Angirā, Acyuta, Aja, Atri, Adhokṣaja, Ananta, Abhimanyu, Arundhatī, Arjuna,

Aśvatīrtha, Aśvatthāmā; Aṣṭavakra, Āstika, Uddālaka, R̥ṣyaśṛṅga etc.

These derivations are used to serve a number of purposes all converging to enrich the poetical beauty of the work.

252. DHANINIVAT, H. H. Prince. "The Ramayana in Thailand" *Vivekananda Vol.*, 1970, 469

Rāmakiē—the Thai version of Indian Rāma-kathā, the Story of Rāmāyaṇa as told in the Thai Land.

253. DIKSHIT, Prem Kumari. "Mahābhārata mē Śāsana nīti." *BAIHA*, XI, 1968, 133—37.

254. DIKSHIT, Prem Kumari. *Rāmāyaṇa mē Rājya Vyavasthā*. Lucknow, Arcana Prak. 1971, 10, 124. 7.50.

Political theory in the Rāmāyaṇa.

255. DIKSHITA, Prem Kumari. *Mahābhārata mē Rājya Vyavasthā*. Lucknow, Arcana Prak., 1970, 9, 312. 20.00.

Administration in the Mahābhārata period. A thesis approved for Ph. D. by Lucknow Univ.

256. DIKSHITA, Umashankar. *Maharshi Vedavyasa*. Varanasi, Chowkhamba Vidyabhavan, 1971, 99 (Vidyabhavan Rashtrabhasha Granthamala). Rs 4.50.

257. DIVATIA, H. V. *Art of life in the Bhagavad Gītā*. Bombay. BV bh. 1970, Rs, 3.00.

258. DUMEZIL, G. *Mythe et épopée*. Paris, Tome, 2 : types épiques indoeuropéens. un héros, un sorcier, un roi, 1971, 406. DM 24.90.

259. DUTTA, B. "The Javanese Brahmāṇḍa Purāṇa." *Vivekananda Vol.*, 1970, 533—34.

Antiquity of the Javanese *Brahmaṇḍa Purāṇa*. ; Brief survey of contents and comparison with the Indian Text; Religious character of the Javanese Text.

260. DWIVEDI, Ramayan. "A Note on the Prose-Passages in the *Vāmana-Purāṇa*." *Purāṇam*, XII (1), 1970, 156—170.

Prose passages in *V²* are only for stuti purpose; mostly *Gīṛṇaka* in character; *Muktaka* is also used.

261. FEUERSTEIN, Georg. "Rama of the *Yoga-Vasistha*," *Hinduism*, 40, 1970, 11—14.

262. GAIL, Adalbert. *Bhakti im Bhāgavatapurāṇa : religionsgeschichtliche Studien Zur Idee der Gottesliebe in Kult und Mystik des Viṣṇuismus*. Wiesbaden, Otto Harassowitz, 1969, XI, 135 (Munchener Indologische Studien, Bd. 6). DM 32.

Rev. *JAOS*, XCI (4), 1971, 543—44. *ABORI*, LII (1—4), 1971, 276—77.

Bhakti in the *Bh P.*, its relationship to other doctrines and its monistic structure.

263. GANGADHARAN, N. "The *Gītā* and the *Garuḍapurāṇa*." *Rāghavan Vol.*, 1971, 218—20.

Throws light on the ideas and expressions of the *Gītā* found in the *Garuḍapurāṇa*.

264. GANGADHARAN, N. *Garuḍa Purāṇa—A study*". *Purāṇam* XIII (1), Ja 1971, 1—104.

A Thesis approved for M. Litt. of Madras University ;
A detailed account of the contents.

265. GAUR, Savita. "The Philosophical significance of the Mahābhārata". *ŚPP*, X (1), 1970, 43—46.

266. GAURISHANKAR, "Rāmāyaṇa mē ramaṇīyata". *VJ*, XX (1-2), 1971, 19—22.

267. GHOSH, Munindra Kumar. *Kavi Sanjaya Viracita Mahābhārata*, Univ. of Calcutta, 1969. 40.00.

Rev : *Folklore*, XII (8), 1971, 317—318.

Mahābhārata in Bengali.

268. GHOSH, Rajeshwari. "Bhīma in Indonesia" *JAS*, X (1-4), 1970, 49—55.

Bhīma is an important figure in the magico-mystical cults of Indonesia. The hero of the Mahābhārata is there worshipped as the deliverer and protector of the world.

269. GIRI, Raghunath. "Śakti (The Power) in the Philosophy of the Purāṇas". *Purāṇam* XII (2), 1970, 230—251.

Śakti as the supreme reality, an inseparable power of Shiv ; four phases of Śakti (1) Śakti as supreme reality, beyond the approach of mind and speech and as the source of creation and sustainer of the world (2) as inseparable power of supreme reality (Śiva). The two are one. The Supreme reality consists of Śiva and Śakti (3) Māyā, the limiting principle, the concealing power of Śiva, causes bondage and liberation. (4) Śakti as Prakṛti and the origin and source of materialization & solidification. Prakṛti consists of three attributes or component parts which are the source of creation, sustenance, and dissolution of the world.

270. GOLDMAN, Robert Philip. *Myth and Meta-myth : A Critical Study of the Evolution and Manipulation of the Bhārgava Corpus in the Mahābhārata*, Pennsylvania, 1971, 771.

271. GOLDMAN, R. Masson J. "Who knows Rāvaṇa? A Narrative difficulty in Vālmiki Rāmāyaṇa." *ABORI*, L (1-4), 1969, 95-100.

272. GROS, Francois and others. *Uttaramēṇūr. histoire Monuments*. Pondicherry, Institut Francais D' Indologie, 1970, 136, 72, VII, 16 pls, 2 maps, (Pubs. D Indologie 39).

with the *Pañcavaradakṣetramāhātmya*, ed. by K. Srinivasa-charya; *Pañcavaradakṣetramāhātmya*—a sthālapurāṇa of the temple of Sundaravarada Perumāl at Uttaramēṇūr (47 miles south of Madras); belongs to the *Bhaviṣyottara-purāṇa*.

Single palm leaf ms. of it was obtained by the authors from a resident of Uttaramēṇūr. Later they found a number of interesting data which became the main body of the book.

273. GUPTA, Anand Swarup. "Navarathanīpakṣita Sarasvatī stuti". *Purāṇam*, XIII (1), 1971 1-3.

From *Kṛma Purāṇa*, with notes in English.

274. GUPTA, A. S. "A Note on the Mention of the Spouse and Progeny of Vāmana in the Bhāgavata". *Purāṇam*, XII (1), 1970, 174-177.

The mention of the spouse and the progeny of Vāman in the VP (not found elsewhere) is due to the wrong identification of urukrama Āditya with uru-krama-Vāman. Hence it is not correct.

275. GUPTA, Anandaswarup. "Brahmakṣita Vāmanastutiḥ". *Purāṇam*, XII (1), 1970, 2-6.

Eulogy of Vāman by Brahmā; with notes in English.

276. GUPTA, A. S. "A Note on Sylvain Levi's Interpretation of "Tato Jayam udīrayet". *Purāṇam*, XII (1), 1970, 153-155.

Holds that the interpretation of Sylvain Levy is neither supported by the tradition nor by the grammatical form

of the verb *Udīrayet*. According to Sylvain levy, the *Śloka* means : "Adoring, Nārāyaṇa and Nara the best of men and also the goddess Sarasvatī who make Victory to come forth."

277. GUPTA, A. S. *Kārma Purāṇa*. Varanasi, 1971, 71, 842, 99. DM 112.50.

278. GUPTA, A. S. "Does the Vāmana-Purāṇa Mention Tulasī ?" *Purāṇam*, XII (1), 1970, 149—151.

".....the Vāman Purāṇa does not mention *Tulsī* or at least the text containing the mention of *Tulsī* and *Kṛṣṇa Tulsī* in Raghunandana's *Smṛti-Tattva* and also the text in the additional line of the Kashmirian MSS is either spurious or unsupported and uncorroborated, and does not affect in any way the assumptions of an early date for the Vāmana-Purāṇa."

279. GUPTA, A. S. No Omission in Vāmana Purāṇa of the text Relating to gifts for Viṣṇu's worship in Śrāvaṇa." *Purāṇam*, XII (1), 1970, 152.

280. GUPTA, A. S. "A Problem of Purāṇic Text Reconsideration". *Purāṇam*, XII (2), 1930, 304—21.

- (1) The epics and the purāṇas are not the works of any single individual authors and of any particular time and region. Hence due to their fluid nature, they perhaps never existed in their purely original form. In course of their oral transmission these underwent several radical changes.
- (2) Manuscripts of the Purāṇas generally date earliest from the 14th or 15th century A. D. onward and the oldest nibandhas (*Dānasāgara*, *Kṛtyakalpataru* etc.) which quote the Purāṇas date not earlier than the 11th or the 12th Century A. D. The later editions of the Purāṇas were either the results of the tampering attempts of the interpolators beyond any justification or the results of the desire of the redactors to revise the text of the Purāṇas

from time to time to keep them in line with the corrent religious and social ideas of their times in order to preserve the encyclopaedic nature of the Purāṇas. (3) The text should be adopted as it has been accepted by the manuscript tradition of the various versions of the Purāṇa. The critical editor should indicate in his adopted text the various stages of growth of the text. All the additions should be included in the constituted text.

281. GUPTA, A. S. "A Note on the Sarasvati stuti". *Purāṇa* XIII (1), 1971, 2—3.

282. GUPTA, Devi Prasad. "Nalopākhyāna ke Vikāsa krama nē Damayanti Mahākāvya". *RBh.*, XIV (1), 1971, 11—19.

283. GUPTA, Manmathanatha. "Mahāpurāṇō mē Varṇita kuch Vidyāō kā Vivaraṇa." *Kalpanā*, XXI (9), (220), 1970.

Ref. *JOI*, XX (1), 1970, 78.

284. HALDAR, Aruna. "The Rāmāyaṇa and its Influence on Indian People and literature." *NIK*, 1971, 441—45.

285. JACOBI, H. *Das Rāmāyaṇa, Geschichte und inhalt nebst Concordanz der gedruckten Recensionen*. Bonn, 1970, Rep., XIII—256. L. 9.300.

286. JACOBI, Hermann. "Über Viṣṇu-Nārāyaṇa-Vāsudeva." *Kleine Schriften*, Wiesbaden, 1970, 872—881.

287. JAGANNATHAN, Y. *Ablidheya Tatva-Krishna Bhakti* (the chanting of the holy name). *IPhC*, XV (1), 1970, 5—9.

288. JAIN, Ganesh Prasad. "Kavi Puṣpadanta", kī Rāmā-kathā", see *Jainism*.

289. JAIN, Premachandra. "Purāṇa banām kathā-Sahitya : eka praśna Cinha." *Śramaṇa*, XXI (10), 1970, 13—19.

290. JAIN, Purushottam Chandra. "Rāmāyaṇa kalina samāja mē Śramajīviyō kā sthāna". *VJ*, XX (1-2), 1971, 125—28.

291. JANAKI, S. S. "The Purūravas-Urvaśi Theme in Indian Poetry and Drama." *Raghavan Feli. Vol.*, 1971, 118—21.

The version of the Purūravas-Urvaśi legend in Ṛgveda gathered details in course of time and got popularity amongst the people and provided theme for poets and playwrights in Sanskrit and the regional languages.

292. JATTI, B. D. "Sri Rama." *Bj*, XVII (18), 1971, 35—43.

293. JHA, Shobhananda. "Dwārākāpurīviṣaye paurāṇikavi-marśana saha Mahābhāratodhṛtapadyānam Saṅkalanam", *SPP*, XI (2), 1971, 50—61.

294. JNANANANDA, Bharati. *Rambles in the Rāmāyaṇa, Tenkari (Madurai)*, Sri Jnanananda Grantha Prak. Samiti, 226, 3.00.

295. JOSHI, Mahesh Chandra. "Purāṇa-vāṇmaye guruḥ." *Sāgarika*, X (3), V. S. 2028, 241—261.

296. JOSHI, N. P. "Some Kuṣāṇa Passages in the Harivaṁśa" *Indologentagung*, Wiesbaden, 1971, 238—252.

297. JYOTIRMITRA, "Vālmiki Rāmāyaṇa mē Cikitsā vijñāna ke pragati ki jhalak". *Prajñā*, XV (2), 1970, 75—106.

A glimpse of therapeutic development in Vālmiki Rāmāyaṇa.

298. KALHATKAR, Vasudeo Shivaram. *Abhaṅga Bhāgavata : Śrī madbhāgavatācē abhaṅgamaya subodha rūpāntara*. Pune, Sri Santa Vanmaya Prak. Mandir, 1970, 24, 966 (Chaitanya Grantha māla, puṣpa 22), Rs. 50.00.

Versified adaptation of the *Bhāgavat purāṇa*.

299. KAMBAN, *Ayodhya Canto of the Ramayana*, New Delhi, Sahitya Akademi, 1970, 128, 10.00.

Tr. from the Tamil by C. Rajagopalachari.

300. KANWAR LAL. *The Religion of love*. Arts and Letters 1971, VI, 102 illus. (part col.) Rs. 65.00.

On the theme of the loves of Krishna.

301. KARVE, Irawati. *Yuganta ; The End of an Epoch*. Deshmukha Prak., Poona, 1969, 270, 20.00.

Rev : *JAOS*, 90 (2), 1970, 348—349.

302. KAVEESHWAR, G. W. *The Ethics of the Gita*. Motilal, 1971, XVI, 316, 300.00.

Arjuna was not inclined to take to *Sannyāsa* but was trying to abandon his duty. *Gītā* asks men to do all their jobs with minds free from egoism, desire, fear etc.

303. KAVEESHWAR, G. W. "Chronological Secrets of the Mahabharata war." *Vikram*, XV (2,4), 1971, 1—65.

Hindi tr. of the whole article is also given.

Prepares the daily diary of the Mahabharata war which contains the full one month of mourning after the close of the war. Holds that there is no need to reduce it to twelve days.

Contents :

General background, Mystery about the First day ; The days of Balarama's Pilgrimage ; Some other problems ; Great Riddle of the Date of Bhīṣma's Death ; Secret of the Mahābharata war Account ; one Exception to Blank days ; Last day of the War ; A line which is not interpolation ; True Date of the start of the war ; Real Date of Bhīṣma's Death ; Is the Idea of Blank days interpolated ? Some Subtle Clues ; Extreme Subtlety ; The rules of war ; clear proof of the thirteenth blank day ; The last blank day ; The poet's mastery over riddles ; Other prominent dates.

Concludes that "Thus we obtain a consistent statement of the chronology of the Mahābharata war after taking into due consideration all such secrets of it as the (concealed) days of rest with one excep-

tion therein, the division of the last day of fighting (into two dates), the total war period (covering thirty five days), the (chitra) constellation on the opening day of the war, and finally the vital but most enigmatic date (pūrṇimā) of Bhīṣma's death as well as its precise time (of dawn). In a similar way, the subtle Chronology of the pre-war period has also now been ascertained. The total picture thus formed is sure to throw important light on the time of the composition of the *Mahābhārata* and the personality of its great author".

304. KHAIR, G. S. *Quest For The Original Gītā*. Bombay, Somaiya Publications, 1969, 241. 32.00.

Rev : *AP*, XLI (3), 1970, 143.

Ascribes the *Gītā* to three authors in different periods, in response to the needs of two types of men : those who believe *Gītā* to be the word of God and those who accept that only which convinces them, that only which is critically analysed.

305. KHAIR, Gajanan S. *Mūla Gītā Śodha*. Poona, Anātha Vidyāthī Gṛha Prakashana, 1967. 8, 200. 5.00.

Rev. *JASB*, XLIII—IV, 1970, 285—88.

R. Garbe and Rudolf Otto have tried to discover the original form of the *Gītā*. According to Dr. G. S. Khair *BhG.* is the work of three different authors in three different periods. Original *Gita* consisted of first six chapters with some interpolations of the second author. About a century later, the second author added Six more chapters—8, 13, 14, 15, 17 18 in which the third, author inserted some interpolations. Then the third author added a further set of the remaining Six chapters and interpolated stanzas in the earlier 12 Chapters. His purpose was to set forth the doctrine of Bhakti.

306. KHAN, Mohd. Israil. "The Purāṇic Accounts for the origin of Sarasvatī." *MR*, C XXIV—V (9), 1969, 703—704.

307. KRISHNAMURTHY, T. S. "The legend of Ahalyā through the Ages." *MO*, III, 1970, 88—105.

Gives different interpretations of Ahalya legend; Formerly used as an allegory, later developed into a story; assumed various forms (from Adṛśyā form to Dṛśyā, from a stone to big rock; from a rock to shining slab). Rāmabhakti school gave it colour to help their bhakti concept. Later, Ahalyā's name was included in the Pancaka (a group of five women) Ahalya, Draupadī, Tārā Sitā, Mandodarī.

308. KULKARNI, S. P. "The Yakshas And Their Influence on Ancient Indian Art, Religion etc." *MUJ*, X (1), 1971, 99—108.

309. KUNJUNNI RAJA, K. "The Bhagavadgītā; The problems of the Text." *Gītā Samikṣā*, 1971, 161—168.

310. KUNST, Arnold and others (Tr. Ed.) *Śiva Purāṇa* (4 vols.) Delhi, Motilal, 1970. 2150, 120.00.

Eng. Translation.

311. KUNST, Arnold and others (Eds.) *Ancient Indian Tradition and Mythology* (Tr. of Mahāpurāṇas and upapurāṇas etc. in 50 Vols.). Vols. I—IV. Delhi, Motilal, 1970, 2120—XLIV. 120.

312. LABHADAYA, Krishna Shanker Rao. *Spiritual Philosophy; basis of Rāma Rājya*. Bombay, Prakash R. Padbidri, 1971, 71, 3.00.

Hindu polity in the *Rāmāyaṇa*.

313. LAL, Rajendra Behari. *The Gita in the light of Modern Science*. Bombay, Somaiya Pubs., 1970, XVI, 315. 20.00.

314. LASZLO, F. *Die Parallelversion der Manusmṛiti im Bhaviṣ-*
B.—75

yapurāṇa. Wiesbaden, 1971, 211 (Abhandlungen für die Kunde des Morgenlandes, 40, II). DM 48.—

315. Holtzmann, A. *Das Mahabharata und seine Teile*. Kiel, 1971, Rep., 851. DM 160.—

1. Zur Geschichte der Kritik des Mahābhārata (2) Die teile des Gedichtes als ein Ganzes (auch : die 19 Bücher des Mahābhārata). (3) Das Gedicht als ein Ganzes (auch: das Mahābhārata nach der nordischen Recension).
4. Das Mahābhārata im Osten und Westen ; 4 in one Volume.

316. MAHARAJ, Swami B. H. Bon. "Lord Kṛṣṇa And His Immortal Messages to Mankind". *IPG*, XV (1), 1970, 1—4.

317. MAJUMDAR, Bimanbehari. *Kṛṣṇa in History and Legend*, Univ. of Calcutta, 1969, XVI, 307. 20.00.

Rev : *JAOS*, XCI (4), 1971, 543—544.

Deals with the problems concerning the life and time of Kṛṣṇa ; early life of Kṛṣṇa in sculpture and literature ; Kṛṣṇa's life in the Mahābhārata and Bhāgavata ; Kṛṣṇa's life at Dwarka ; Rādhā ; the interpretation of the life of Kṛṣṇa in Modern India ; holds that Kṛṣṇa is a real historical personage and that Kṛṣṇa's marriage with 16000 girls is a legend.

318. MARULASIDDIAH, G. "The Bhagavadgītā and Viraiśaivism". *Gītā Samikṣā*, 1971, 99—108.

319. MASQARE, Juan. *Bhagavad Gita*. London, 1970, Rep., 122. 3.60.

320. MEHTA, Chandrakanta. "Influence of Purāṇas on Rādhā Episode in Gujarati Literature". *PICO*, III (2), 1970, 840—42.

Mention of a *gopi*, as most favourite of Kṛṣṇa ; no mention of Rādhā by name ; Rādhā's mention in

Brahmavaivarta, Padma, vārahapurāṇas ; description of Rādhā's marriage with Kṛṣṇa in Brahmavaivarta and Padmapurāṇa ; influence of Brahmavaivarta and Padmapurāṇa on Gujarati poetry dealing with Rādhā episode.

321. MEHTA, Mahesh. "The Evolution of the Suparṇa Saga in the Mahābhārata". *JOI*, XXI (1—2), 1971, 41—65.

Tries to show the evolution of the saga with a comparative study of its various versions as found in the different ancient sources ; Ṛgveda ; Post-Ṛgvedic and Brāhmanic literature ; suparṇa-Adhyāya ; Mahābhārata, Rāmāyaṇa ; Southern recension of the Anuśāsan Parvan of the Mahābhārata, Kathāsaritsāgara, Āstikaparvata.

322. MEHRA, K. L. "Rāmāyaṇa kāla mē paudhō kā tatkā-līna Saṁskṛti se saṁbandha". *VJ*, XX (1—2), 1971, 129—34.

323. MISHRA, A. P. "The Ethico-Religious Philosophy of the Vāmana Purāṇa". *Purāṇam*, XII (1), 1970, 82—101.

Discusses the following subjects—the ethical thought ; the religious philosophy ; the nature of the spiritual religions, Karma-Yoga and its spiritualisation, Jñāna-yoga and its Spiritualisation. Bhakti-yoga and its spiritualisation, contribution of Vāmana Purāṇa to the growth of Hinduism.

324. MISHRA, B. P. "Some Minor Factors responsible for the Developement of Purāṇic Legends". *JAIH*, III (1—2), 1969—1970, 285.

A Seminar at CAS. Influence of Vedic legends on the epico-Purāṇic mythology.

325. MISHRA, B. P. "Hanumat (a note)". *JAIH*, III (1—2), 1969—1970, 289—290.

A Seminar at CAS.

326. MISHRA, B. P. *The Story of Ahalya*. *JAIH*, III (1—2), 1969—1970, 259.

A seminar at CAS.

327. MISHRA, B. P. "Origin of the Amṛtamanthana Story". *JAIH*, III (1—2), 1969—1970, 266.

A Seminar at CAS.

328. MISHRA, Hiramani. "Vāmana's Birth and Mode of Worship in the Purāṇas". *Purāṇam*, XII (1), 1970, 173—173.

- (1) Vāmana's birth in the Svāyambhuva Manvantara
- (2) Vaivasvata Manvantara (3) the 12th day of the bright Half of Bhādrapada in the Vaivasvata Manvantara
- (4) modes of Vāmana Worship.

329. MISRA, Jyotirmayi. "Is Devahūti Not Mentioned in the Purāṇas other than the Bhāgavata ?". *Purāṇam*, XIII (1), 1971, 82—83.

The legend of Devahūti is only referred to in the *Skandapurāṇa*, *Śivapurāṇa*, *Devī Bhāgavata*, *Brahma Vaivarta*, the elaborate description is found only in the Bhāgavata. The legend was known to the Śākta, Vaiṣṇava and Śaiva sects.

330. MISRA, Rajendra. "Yādava : Ābhira (ahīra) athavā Kṣatriya ?—eka paurāṇika anuśīlana". *JGJKSV*, XXVII (1—2), 1971, 101—14.

331. MISRA, R. N. "Yakṣas in the Buddhist Literature". See *Buddhism*.

332. HOHENBERGER, Adam. *Das Bhaviṣyapurāṇa*. Münchener Indologische Studien, Bd. 5. Wiesbaden, Harrassovitz, 1967, XV, 1+3. DM 24,—

Rev : *ZDMG*, 119, 1970, 410.

333. MUIR, John. Prof. Lassen on Weber's Dissertation on the Rāmāyaṇa". *IA*, III, 1971, Rep. 102.

Translated from the German.

334. MUIR, John. "Some account of the ancient Indian ideas regarding Government, War etc. contained in the Mahābhārat." *IA*, III 1971, Rep., 237.

335. MUIR, John. "Passages expressing Religious and Moral sentiments, from the Mahābhārata." *IA*, 1971, Rep., 162.

336. MUKHOPADHYAYA, Manisha. "Kubera's Relations". *JAIH*, III (1-2), 1969—1970, 272—273.

A seminar at CAS. Guardian of northern quarters; Possessor of wealth ; mentioned in Rāmāyaṇa as a god and in early Jain and Buddhist scriptures as Vyantaradevatā ; Rājārājesh and a devotee of Śiva by Kālidāsa; Kubera's worship in Sakrai stone inscription (V. S. 837) ; Dwārapāla in the temple of Lakṣmī; in *MBh* associated with Lakṣmī; a non-Aryan deity, assimilated later in the pantheons of the Hindu, Buddhist and Jain gods.

337. MUKHOPADHYAYA, Manisha. "Apotheosis of Yudhishthira and Hanumat." *JAIH*, III (1-2), 1969-1970, 270—271.

A Seminar at CAS.

338. MUNILALA, *Adhyātmarāmāyaṇa*. Gorakhpur, Geeta press, 1970, 392. Rs. 400

339. MURTHY, K. Dakshina. "Nimbarka and the Bhagavad gītā." *Gītā Samikṣā* 1971, 75—85.

340. MURTI, P. Srirama. "The Bhagavadgītā according to the Radhaswamis". *Gītā Samikṣā*, 1931, 109—119.

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Proverbs saying—"do not react to evil with evil" and "as you sow so you reap" are in MBh. 3.198, 43 and 12.287. 44 respectively are found in Old Javanese (*Sāras-muccaya* 323 and 27) and in the Epistle of Paul the Apostle to Romans (12.17) and in the Epistle of Paul the Apostle to the Galatians (6.7).

"In India as well as in the Holy Land these proverbs were currently known; they were probably independently borrowed from the floating mass of oral tradition"

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Prof. Vaidya believes that "the Original Rāmāyaṇa consisted of 3 Kāṇḍas only, viz., the Ayodhyā Kāṇḍa, Araṇya Kāṇḍa and the Yuddha Kāṇḍa. Later the Ayodhyā Kāṇḍa got Split up into Bāla and Ayodhyā, and Araṇya Kāṇḍa into Araṇyakāṇḍa, Kiṣkindhākāṇḍa, Sundara Kāṇḍais, making a total of six kāṇḍas with a Supplement (Śaṭkāṇḍam Sottaram). So, Originally these 15 sargas must have belonged to *Yuddhakāṇḍa* (p. XXIX)

447. VAIDYA, P. L. (Ed.). *Harivaṁśa, being the Khil or Supplement to the Mahābhārata* (Vols 2). Poona, 1969—1971. Vol. I : 65+799. DM 75. Vol. II : (Appendices), 8+919. DM 76.50.

Contains a series of additional passages found in different mss. which have been cited in the foot-notes to the text (Vol. I) but, which, for various reasons, were not quoted there in extenso. The index of verse-quarters is included in Vol. 6 of the pratika index by Vaidya.

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- (2) The Bear and the world-mythology
- (3) Natural habitat and characteristics of the Indian Bear,
- (4) Archaeological and Art data about the Bear
- (5) the Bear in ancient and medieval Literature
 - (i) Vedic Literature
 - (ii) Epics and Purāṇas
 - (iii) Jātakas
 - (iv) Jain Literature
 - (v) treatises of Varāhamihira
 - (vi) Manusmṛti
 - (vii) Sūśruta-Saṁhitā
 - (viii) classical literature
 - (ix) Story Literature
 - (x) Old Marathi Literature
 - (xi) Vanavāsī Māhātmya
 - (vi) Anthropological data about the Bear
 - (vii) The Bear in folklore
 - (viii) conclusion.

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546. CHAN, Wing—Tsit and others. *The Great Asian Religions*. London. Collier-Macmillan Limited, 1969, 412, bib. \$ 4.95, (paper) ; \$ 9.95 (cloth).

Rev. *JAOS*, LXXXX (4), 1970, 603—605.

Religious texts of India, China, Japan, Islam along with introductory materials.

547. CHAKRAVARTI, Atul Chandra. *Bhakti cult*. Balurghat College, West Dinajpur Dist., West Bengal.

548. CHAKRABORTI, Haripada. *Pāśupata Sūtram (With Kauṇḍīna's Pañcārtha Bhāṣya)*. Calcutta, Academic Pubs., 1970, 224. 20.00.

Rev : *JAIH*, 48 (3), 1970, 710—712.

Tr. into Eng. of the *Pāśupata Sūtra* and its old comm., with intro. ; a brief account of the Śiva cult and the Pāśupata school and an exposition of the doctrine, and Philosophy of the Pāśupatas.

549. CHAMPARATHY, George. "The Doctrine of Īśvara As exposed in the Nyāyakandalī" *UMGV*, 1970, 29—28.

550. CHANDRASEKHARAN, "Melville And the Dark Hindoo Half of Nature." *Vidya*, XIII (2), 1970, 1—8.

551. CHATTERJEE, A. K. "The Janakas of Mithila." *JAIH* III (1-2), 1969—1970, 261—262.

A Seminar at the Centre of Advanced Study.

Identifies Vedic Janak with Bṛhadratha Janak mentioned in the *Rāmāyaṇa* as one of the ancestors of Sītā's father ; cites from *Śānti-Parvan* (298.4).

552. CHATTERJEE, A. K. *The Cult of Skanda-Kārtikeya in Ancient India*. Calcutta, 1970, V III, 168, fig 32, 32.50.

Rev : *VIJ*, IX (2), 1971, 416—418.

Skanda—a war-god of ancient India ; the references of Skanda in Vedic literature, Epics and Purāṇas ; prevalence of the cult ; different names & aspects of his character ; important icons of the god preserved in the major museum.

553. CHATTERJEE, A. K. "Sun Worship in the Epics" *JAIH*, III (1-2), 1969—1970, 253—254.

The sun-god as a boon giving, auspicious, warrior and malignant god in both the epics ; romantic aspect in the *Mahābhārata* ; association of Sūrya with the horse and cow.

554. CHATTERJEE, A. K. *Holy Places Associated with Kṛtikeya*. Calcutta University, Centre of Advanced Study in AIHG.

555. CHATTERJEE, Heramba. *The Law of Debt in Ancient India*. Calcutta, Sanskrit College, 1971, XXXII—418 (Cal. Skt. College Res. Series, LXXV), Rs. 25.00.

Deals with the concept of debt, interest, liability to discharge the debt, suretyship, pledge, recovery of debt.

556. CHATTERJEE, M. "The Concept of Sevā. A Preliminary Explanation." *MAI*, 51 (3), 1971, 182—190.

Examines the concept of Sevā from the points of view of different religions.

557. CHATTOPADHYAYA, Sudhakar. *Evolution of Hindu Sects*. upto the time of Śaṅkarācārya. New Delhi, Munshiram, 1970, 197, 6,12, 26.00.

Rev : *JAIH*, XLIX, 1971, 368—370.

Origin and development of Hindu sectarianism ; tantrik influences, influence of Śaṅkarācārya ; Śāktas and Sauras,

558. CHATURVEDI, Narmadeshvar. "Paigambarīya dharmo mē pāpa aur Prāyaścitta", *JGJKSV*, XXVII, 1931, 97—132.

559. CHATURVEDI, Parashuram. "Gurunānakadeva aur santa Sahitya", *NPP* 75 (1), 2027, 37—48.

560. CHATURVEDI, Parashuram "Camatkāra tattva kā rahasya" *JGJKSV*, 1931, 85—96.

561. CHATURVEDI, Parashuram. "Jīvana mē camatkāra tattva kā Rahasya" *RBh*, XII (3-4), 1970, 26 ;

Throws light on the miraculous and the mysterious element of Folkculture. By the power of self-confidence, faith in one's ideal and truth man can do everything in this universe.

562. CHATURVEDI, Ramadhin. "Niṣṭhā" *Prajñā*, XVI (1), 1970, 85—87.

Niṣṭhā is very much important for Sādhanā. *Niṣṭhā* generates *Śraddhā*.

563. CHAUDHURY, R. P. (Ed). *Nāradiya Samhita*. Tirupati, K. S. V., 1971, 582, 24.00.

Belongs to *Pañcarātrāgama* ; deals with the matters related to the worship of the temples.

564. CHOUDHARY, T. H. "Dharma : the Hindu Concept of Religion." *Bj*, XVII (8), 1970, 55—58.

565 CHUNDER, Pratap Chandra. *Kauṭilya on love and meral*, Calcutta, 1970, 223, DM 26.50.

566. CLARK, Robert Henry. *A study of the Religious Customs and Practices of the Rajbangshis of North Bengal*. The Mortford Seminary Foundation, 1969, order no. 70—7909, 607 M \$ 7.70 ; X \$ 27.95.

DAI, 30 (11), 1970, 5057-A—5058-A.

Describes the current religious customs and practices of that portion of the Rajbangshi community in North

Bengal which is deeply influenced by Hinduism ; tries to trace some of the dynamics which have entered into the formation of those customs.

567. CRAWFORD, S. Gromwell. The Ecological Conscience of Hinduism." *IPhC*, XVI (2), 1971, 147—158.

568. CROOKE, W. *Religion and Folklore of Northern India*. Oxford, 1971, rep., 471, DM 32.—

Ed. by R. E. Enthoven.

569. CURTIS, J. W. "Bhakti—Its Attachment to Specific Sacred Place." *JGJKSV*, XXVII (3-4), 1971, 183—191.

The roots of bhakti are found in the very early beginnings of the Aryans. *Av.* describes the Vrātyas as devotees of Rudra, later identified as Śiva. The Vrātyas possess all the characteristics of later bhaktas ; The *Mbh.* describes Śiva and the mountain Kailash. The association of different gods with particular spots, which can bestow special boons was the cause of the erection of large number of shrines.

570. CUST, R. N. "The life of Babā Nānak, the founder of the Sikh Sect." *IA*, III, 1971, 295.

571. DAIVARATA, Brahmarshi. "Mahalakshmi", *BĴ*, XVIII (6), 1971, 37—39.

572. DAMANT, G. H. "On Some Bengal Mantras", *IA*, II, Rep., 1971, 191.

573. DANDEKAR, R. N. "Gandhiji and Indian Tradition". *JUP*, 33, 1973, 111—13.

574. DANDEKAR, R. N. *Some Aspects of the history of Hinduism*. Poona, Univ. of Poona, 1967, 142 (CASS, Class B, No. 3).

Rev : *Ar. Or.*, 39 (4), 1971, 505—6.

A collection of 5 lectures delivered in 1967 in K. R. Cama Or. Inst. In Lecture I, "Proto-historic Hinduism" he maintains that Protohistoric Hinduism can be traced back to the Indus Valley period and that Vedism was like an interlude. Lecture II "Vedic Interlude" is divided into *Mythology*, and *Magic, Ritualism, Spiritualism*. Vedic Mythology is evolutionary. Indra, was transformed from a human hero to the Supra-tribal war-god. In Lecture III, the author maintains that human thought has developed through 3 stages—magic, religion and Science. Lecture IV "Classical Hinduism" ; lecture V, "Hinduism and Modern Culture."

575. DANGE, Sadashiv Ambadas. *Vedic concept of Field and the Divine Fructification*. Univ. of Bombay, 1971, 14, 236. 25.00.

Rev : *VJ*, X (1-2), 1972, 159—162.

Tries to prove, on the basis of a fable found in the *Mahābhārata*, that sexual hospitality to a stranger was a known practice in ancient India. The hymn of Apālā reflects the practice of sexually entertaining a person who represented Indra. The folk customs of Aśvamedha hymn of the *Yajurveda Samhitā* (ritual of shooting arrows at the stretched skin of a barren cow) represents a barbarous practice. The arrow symbolises the male organ.

Discusses the sexual meaning of Vṛṣākṣi hymn (Rv. 10.86) ; the obscene meaning of the word *Mahānagnī*, occurring in a khil sūkta, sexual character of the word *kapṛt* in the Rv. 10.101 ; sexual meaning of a heroic song Rv. 10.102. On Rv. X.61, ascribed to Nābhācēdiṣṭha, the author says—"Nābhācēdiṣṭha symbolised the semidivine person who, by his peculiar relation to the Divine Sun, could bring prosperity on the earth by sexual appeasement."

576. DANGE, Sindhu S. "Parikṣit kṛ Nāga-daṁśa (Serpent bite and Parikṣita)." *VJ*, 1970, 134, 137—38.

577. DANGE, Sindhu S. "The Legend of Pārijāta-haraṇa" *JUB*, 39 (76) 1970, 6—9.

The above mentioned legend is found in detail in the Viṣṇuparva of the Harivaṁśa (64—76).

578. DAS, Ramashraya (Ed.). *Sadācāra Mahodadhī*.² Ayodhya, 1970, 6, 00.

579. DASH, Bhagavan. *Concepts of Agni in Ayurveda* : With Special Reference to Agnibala Parikṣā. CSSO, 1971, 16+212 CSS. Vol. LXXXI 80.00.

Critically examines the concepts regarding Agni in the background of Indian Philosophies and modern scientific researches.

580. DAVE, J. H. "Religion and World Peace : A Hindu View" *BJ*, XVII (8), 1970, 43—46. E.

581. DAVE, Narahari Bhaishankar. "Śrautayāgasya mahatvam" *SBh*, IX, 1971. 80—85.

582. DEVANATHACHARYA, N. S. "Guṇavidih". *JTMSSML* XXIV (3), 1971, 1—6. S.

A discussion on the *prose* and *cons* of the interpretation of the word Soma in the Vedic injunction *Somena Yajet*. Concludes that the term connotes the material Soma offered as oblation in the sacrifice and not the name of the sacrifice.

583. DEVARAJA, N. K. "Ahimsa in the Indian Tradition." *IPhC*, XV.(1), 1970. 22—25.

584. DHAKY, M. A. "Gaṇdeśa in North Indian Tradition." *JASC*, XII (1—4), 1970, 103—109.

585. DHANARAJAJI Munisri. "Sādhyā, Sādhaka aur Sādhana" *Aṇuvrata* XVI, 1970, 140—141, 147.

586. DHAVALIKAR, M. K. "Gaṇeśa beyond the Indian Frontiers." *Vivekananda Vol.*, 1970, 1—16.

The worship of Gaṇeśa began in the Gupta period around 4th—5th Cent. A. D. and spread to other lands. In South-East Asia, He was worshipped as a Hindu deity and in the Far-East as a Buddhist deity. He was worshipped all over Asia except West Asia.

587. DHAVAMONY, Mariasusai. *Love of God according to Śaiva Siddhānta : A Study in the Mysticism and Theology of Śaivism*. Clarendon Press, OUP, 1971, 402. £ 4. 20.

Rev. *ABORI*, LII (1—4), 1971, 274—75. *JAS*, XXXI (1), 1971, 211—12.

Śaiva tradition in Skt. liter; development of Śiva-bhakti; analysis of bhakti ideas and practice in the fourteen Śaiva Siddhānta Śāstras; synthesis and an evaluation of the Tamil Śaivite doctrines of *bhakti*.

588. DHERE, Ramchandra Cintamana. *Srī Nāmdev; eka Vijayayātrā*, Poona, Vishvakarma Sahityalaya, 1970, 162. 6.00.

Nāmadeva—a Marathi poet (1270—1350) and propagator of the Varakari sect of Hinduism.

589. DIKSHITA, Rajesh. *Ratna aur Āpakā Bhūgya; Āpake Jīvana par Ratnō ka Prabhāva*. Delhi, Dehati Pustak Bhadar, 1971, 210 15.00.

Influence of precious stones on the man.

590. DIKSHITA, Vasudeva. *Adhvāra—Mīmāṃsā—Kutūhalavyūttih* (adh. 1—3, Pt. I). Delhi, Mandan Mishra, L. B. Shastri K. S. V., 1968—69, 2, 6, 609, 27.

Rev: *JOI*, XX (1), 1970, 81—17.

Edited by P. N. Pattabhīram Shastri, Varanaseya Skt. Vishvavidyalaya, Varanasi.

591. DUBE, Shukdev. "Puṣṭimārgīya Sangītajñā Bhakta Rājā Āsakarana." *SKS*, 7 (2), 1971, 40—44.

592. DIMOCK, Edward. C. *The Place of the Hidden Moon : Erotic Mysticism in the Vaiṣṇava-Sahajiya cult of Bengal*, Chicago, Univ. of Chicago, 1966. XIX, 299. 7.50.

Rev. *JAOS*. 90 (2), 1970. 351—352.

Holds that Vaiṣṇava Sahjiyā was different from older left-hand Tatristm because of "such doctrinal requisites as the notion of the necessity of Prema (selfless love) for transformation which is present in the Vaiṣṇava Sahajiya because of its Vaiṣṇava inheritance and not in the mechanistic Tantras". (p.37).

593. DOUGLAS, Nik. *Tantra Yoga*. Munshiram, 1971, 160, 66 ill. 108.

Traces the tradition of Tantra Yoga from the earliest times to the present; the spread of Tantrism, to Tibet, West; its influence on Science and religion; its philosophical, psychological and practical aspects; Tantric cosmology, theory of evolution, concept of Vibration, Alchemy, Symbolism, Ritual, Rite, and Sādhana (Yoga practice).

594. DUGAD, Ganeshmal. "Sādhana Kā Sahaja Mārga Kaṣāyamukti : Dvandvamukti". *Aṅgurata*, XVI, 1970, 306—10.

Freedom from Krodha, Māna, Māyā, Lobha and Dvandvas; Alike in advantages and disadvantages; pleasures and displeasures, life and death etc.

595. DUMONT, L. *Religion, Politics and History in India*. Collected Papers in Sociology. Paris, Mouton, 34, 1971, VII, 165 Dfi 21.50.

Contents : For a Sociology of India ; Religion, A structural definition of a folk deity of Tamilnad; World Renunciation in Indian Religions ; the Conception of Kingship in ancient India ; Nationalism and Communalism ; East and West, the Village community, from Munro to Maine ; The Individual as an Impediment

to Sociological comparison and Indian History. A fundamental problem in the Sociology of Caste.

596. DWIVEDI, Srimannarayana. "Mithilā tathā Tantra." *Umesh Mishra Comm. Vol.*, GJRI, 1970, 249—258.
597. EDITORIAL BOARD, *Preraka Sadhaka*. New Delhi, Sasta Sahitya Mandal, 1970. 620. Rs. 50.00.
598. EDWARD, Conze (Tr.). *Aṣṭasāhasrikā Prajñāpāramitā*. Calcutta, the Asiatic Society, Rep., 1970, 225, 25.00.
599. ELENJIMITTAM, Anthony. *Monasticism ; Christian and Hindu Buddhist*. Bombay, Acquinas Pubs. 1970, 4.00.
600. ENGELHARD, David Herman. *Hittite Magical Practices : An Analysis*. Brandeis Univ., 1970, (order no. 70—24, 625 M \$ 4.25; X \$15. 10.) 331.

Abstract. *DAI*, XXXI (5), 1970, 3017—A.

Benevolent magic played a significant role in the life of the Hittites. These practices were not illicit acts but "official Hittite ceremonies prescribing legitimate avenues by which the supernatural forces could be influenced for the benefit of Hittite Society.....Both commoners and royalty, and individuals and the whole community benefited from official benevolent magic". Proper provisions equipment, bear, wine, pitchers, bread, sacrificial animals, nails etc., certain locales and times were observed in the ritual to obtain the goal.

601. FARQUHAR, J. N. *The Crown of Hinduism*. Munshiram, 1971, 458. 40.00.

The relationship between Hinduism and Christianity ; Hinduism as a practical religion; Hindu faith and family; the Eternal moral order, the Divine Social order, the

essentials of Hinduism ; Indian thought, the monks, iconography, forms of worship and the sects.

602. FERGUSSON, James. *Tree and Serpent worship ; or, Illustrations of mythology and art in India in the first and fourth centuries after Christ, from the sculptures of the Buddhist topes at Sanchi and Amravati.* Delhi, Oriental Publishers, 1971, Rep., XII, 247. 99 pls. 150.00.

603. FRAZIER, Allie M. *Readings in Eastern Religious Thought.* Philadelphia, The Westminster Press, 1969, Vol I. *Hinduism* Vol. II : *Buddhism*, 304. \$ 3. 50.

Rev : *JAOS*, 90 (2), 1970, 409.

Essays on Hinduism, Jainism, Buddhism ; extracts from standard trs. of Indic texts (Ṛgveda, Atharvaveda, Bhagavadgītā, Upaniṣads, Jaina Sūtras, Tripiṭaka, Buddacarita, Vajracchedikā, Saddharmapundarīka).

604. GAMBHIRANANDA, Swamy. *History of the Ramakrishna Matha and Mission.* Calcutta, Advaita Ashram, 1970, 464. 7.50.

605. GANGADHAR, D. A. "Dr. Radhakrishnan's View on Hinduism, Hindu Dharma". *DI*, X (1). 1970. 67—75.

606. GAUR, Veniram Sharma. *Tajñamīmāṃsā.* Pt. I. Varanasi, 1970, Rep., 330. 12.00.

607. GEORGE, M. "Upāsana ke Preraka Tattva". *ŚP*, XXI (2), 1970, 63—67.

Bhakti-bhāvanā, based on the basic element of love, is the source of all the Upāsana methods as well as of religious behaviour.

608. GHANANANDA, S. *Sri Ramkrishna and his unique Message.* London, Ramkrishna Vedanta Centre, 1970, XV, 174.

609. GHOSE, Sisir Kumar. "Sri Chaitanya Mahaprabhu ; VIII". *Bj*, XVIII (7), 1971, 44—51.

610. GHOSE, Sisir Kumar. "The Relevance of Mysticism". *BRMIC*, XXI (3), 1970, 446—453.

611. GIRI, Brahmananda. *Tārārahasyam*. (Sanskrit). Varanasi, Chowkhamba San. Ser. 1970, 6 ; 151, Rs. 3.00.

Rituals for the worship and propitiation of Tara, a Hindu goddess ; With Hindi Commentry by Sarayuprasad Shastri.

612. GOLDSTUCKER, Theodore. *Sanskrit and Culture*, see *Literature*.

613. GONDA, J. *Notes on Names and the Name of God in Ancient India*. Amsterdam-London, North Holland Publishing Company, 1970, 113. Price not mentioned.

Rev : *VIJ*, IX (1), 1971, 224—25.

The name of God illustrates the deeds of God. *Sahasranāma* besides listing his Names and qualifications, glorifies His deeds in his different incarnations. The author studies the concept of *bhakti* from the Vedas to the modern age, discusses various customs and traditions, beliefs and superstitions prevalent among the peoples of India and concludes "every deed of the god being correlated with a definit name".

614. GONDA, J. "Śiva in Indonesien". *WZKSAIPh*, XIV, 1970, 1—31.

615. GONDA, J. "The Presence of Hinduism in Indonesia : Aspects and Problems". *Vivekananda Vol.* 1970. 535—54.

616. GONDA, J. *Viṣṇuism and Śaivism : A comparison*. London, Univ. of London, 1970, (School of Oriental and African Studies, Univ. of London. Jordan Lectures in Comparative Religion, IX). VII, 228. £ 3.50.

Rev : *BSOAS*, XXXIV (3), 1971, 614.

617. GONGA, J. *Change and Continuity in Indian Religion*. The Hague, Mouton and Co., 1965, 484. (Disputationes Rheno-Trajectinae no. IX).

Rev : *JAOS*, 90 (2), 1970, 343—344.

Contains essay and monographs on the problems connected with change and continuity in Indian Religions. (1) Soma, Amṛta and the moon (2) The absence of vāhanas in the Veda and their occurrence in Hindu art and literature (3) The number Sixteen (4) The Īśvara idea (5) Māyā (6) Gifts (7) The guru (8) Brahmacharya (9) Dīkṣā.

618. GOPALAN, S. *The Hindu Philosophy of Social Reconstruction*. Madras, Centre of Advanced Study in Philosophy, 1970, XV, 108 XVII, XVIII, Rs. 7.00

On the concept of Dharma in Hindu Philosophy.

619. GOPINATH KAVIRAJ, *Tāntric Sādhana O Siddhānta*. Tāntric Realization and Conclusions Vol. I. The Univ. of Burdwan, 1969, VIII, 352, 10.00.

Rev : *BRMIC*, XXII (1), 1971, 35—36.

620. GOPINATH, Kaviraja. *Mahākālasaṁhitā—Kāmakalākhaṇḍa*. Allahabad, Ganganath Jha K. S. V., 1971, 279. 30.00.

A valuable book on Śāktatantra; Kāmakalākhaṇḍa consists of 15 chapters—paṭalas 241—255 of Mahākālasaṁhitā. Intro. in Hindi by Mm. Gopinath Kaviraj.

621. GOUDRIAAN, T. "Sanskrit Text and Indian Religion in Bali." *Vivekananda Vol.* 1970, 555—64.

622. GOUDRIAAN, T. and Hooykaas, C. *Stuti and stava* (Bauddha, Śaiva & Vaiṣṇava of Balinese Brahman priests). Amsterdam, London, North—Holland Publishing Company— 1971, 608.

Presents material for the historion of Balinese religion as well as for an Indologist which sometimes may shed

interesting sidelights on a few problems of religion and development of speculation—Hindu as well as Buddhist.

623. GOUDRIAAN, T. *Kāśyapa's Book of Wisdom (Kāśyapa Jñānakāṇḍah)*. A Ritual Handbook of the Vaikhānasa. The Hague, Mouton and Co., 1965, 341 (Disputationes Rheno Trajectinae, no. X).

Rev : *JAS*, 20 (2) Ap-Ju 1970, 344—346.

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624. GOUDRIAAN, T. *Vaikhānasa Daily Worship*. According to the handbooks of Atri, Bhṛgu, Kāśyapa and Marīci. *Irf*, XII, 1969—1970, 161—215.

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625. GROS, F. and R. Nagaswamy. *Uttaramēṛur, Legendes, Histoire, Monuments*. Pondichery, Institut Français d' Indologie, 1970, 136, 62.

626. GUPTA, Arabinda Datta. *The Magical Concept of the Mother Goddess*. *Folklore*, XI (5), 1970, 188—191.

627. GUPTA, Dineshachandra. *Bhaktikālīna Kāvya Mē Rāga aur Rasa*. Lucknow, Bharati Prakashan, 1970 251, Rs. 25.00.

628. GUPTA, Shobhalal. "Rāmakṛṣṇa Paramahansa kī Sahaja Sādhana" *Aṇuvrata* XVI, 1970, 228—31.

Ramkrishna was eager to become one with the Mother. He was free from the bondage of the body. He was an example of a living Siddhapuruṣa.

629. GURUMAITA, Bhuvaneshwar Pd. "Ārambhika Madhyakālīna Dharma-darshan *Varṇaratnākara* kṛ Sākṣya". *Hindustānī*, 31

630. GURMUKHA, Nihalasinha. *Guru Nanaka*. Delhi, National Publishing House, Rs. 14.00.

631. GURUNANAK Vishva Vidyalaya Pastakalaya, Amritsar. *Religion : A Select Bibliography*. 1970 22—106.

An index of books on different religions, in Punjabi, Hindi and English, available in the library of Guru Nanak Vishvavidyalaya.

632. HAMMOND, Dorothy. *Magic : A Problem in Semantics*. *Am. Anthro.* 72, 1970, 1349—1356.

Holds that the concept of magic as a distinct entity is the factitious result of ethno-centric classification, and that magic should be included within religion as one type of the practices of which religious ritual is composed".

633. HARTHAN, Sven S. and Carl-Martin Edsman (Eds). *Mysticism. Based on Papers read at the Symposium on Mysticism held at Abo on the 7th-8th September, 1968*. Stockholm : Almqvist and Wiksell, 1970, 258 (Scripta instituti donneriani aboensis V.) \$ 8.00.

"Mysticism, Historical and Contemporary" by Carl-Martin Edsman ; "Meditation and perception" by Hjalmar Sundén ; "Mystische Anklänge in den altägyptischen Vorstellungen von Gott und Welt." by Jan Bergman ; "The Pythagoreans in the Light and Shadows of Recent Research" by Holger Thesleff ; "The Aesthetic and the Mystic experience in Indian Theory" by N. Simonsson ; "Zur Mystik des Brahmanismus—Hinduismus" by Pentti Aalto.

Rev: *JAOS*, 93(3) 1973.

634. HARWOOD, Alan "Witchcraft, Sorcery and Social categories among the Safwa" See *Sociology*.

635. HAZRA, R. C. "Importance and Interest of Manuṣya Yajña mentioned in Gautama-Dharma-Sūtra 16.34" *OH*, XVII (2), JI-De 1969, 53—74.

Manuṣyayajña is different from the five Mahāyajña of everyday performance. In the times of Gautama or earlier, the Vedic Brahmanas joined the widely popular rites and festivals connected with the human gods (gods of human origin), prevalent in the society and dining on this occasion did not require cessation from Vedic study.

636. HERRENSCHMIDT, Olivier. *Le Cycle de Lingol, Essai d'Etude Textuelle de Mythologies*. Les Mythologies des Tribus de Langue Gondi (Inde Centrale) Paris. Ecole Pratique des Hautes Etudes, 1966, 351.

Rev : *JAOS*, 90 (2), 1970, 361—362.

A study of the beliefs of the Gond.

637. HINNELLS, John R. (Ed.) *Comparative Religion in Education: A collection of studies*. Oriel Press, Newcastle upon Tyne, 1970, X 115. £ 1.25.

Rev : *AP*, XLI (4), 1970, 189—90.

638. HODDER, M. Westropp. *Primitive Symbolism* (in fallic worship) or *the Reproductive principle*, New Delhi, Kumar Brothers, Hauz Khas, 1970, 68. unpriced.

639. HOLCK, "Some Observations on the Motives and purposes of Asceticism in Ancient India." *ASEA*, XXIII (1-2), 1969.

Ref : *JOI*, XX (1), 1970.

640. HOLMSTROM, Mark. "Religious Change in an Industrial city of South India." *JRAS*, (1), 1971, 28—40.

Discusses the relation between religion and morality in traditional Indian society ; describes changes in religious thought and practice in a village of the industrial city of Bangalore ; makes conclusions about the development of values of autonomy in Indian Industrial society.

641. HOPKINS, Edward Washburn. *Religions of India*. New Delhi, Munshiram, 1970, Rep. 612. 50.00

First pub. in 1885.

642. ISHWARAN, K. *Contributions to Asian Studies*. Vol. II, *Religion and Society in Pakistan*. Leiden, 1971, VIII—105. L. 9.000.

643. JAGANNATHAN, Y. "Abhidheya Tattva-Kṛṣṇa-Bhakti" *IPhC*, XV (1), 1970, 5—9.

644. JAGANNATHAN, Y. "Sri Chaitanya And His Love-Philosophy in the light of Sri Aurobindo." *IPC* XVI (1), 1971, 36—41.

645. JAGANNATHAN, Sri. "Prayojana Tattva ; Kṛṣṇa Prem (the attainment of Divine Love)." *IPC*, XV (4), 1970, 4—46.

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An international religion ; referred to in a treaty between the Hittaites and the Mittanis by the name Mitra along-with other Vedic gods, in 1400 B. C. at Bagozkoï ; the worship of sun-god in countries like India, Egypt, Persia, Mexico, Mesopotamia, Japan, China, Chaldea, Greece ; about 133 separate hymns in the *Rv.* addressed to different solar deities ; The Sun-God in the *Āraṇyakas* and *Upaniṣads*, *Rāmāyaṇa* ; *Mahābhārata* and *Purāṇas* ; Some texts on *Sūrya*-worship such as *Sūrya-rahasya-Tantra*, *Sūryāgama* etc. ; *Sūrya-stotras* and *Nāmastotras* ; Sun-hymns from *Purāṇas* and *Tantras* ; sun-temples and their art ; the Sun-worship among the aboriginal tribes.

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In the commentary *Upeya-Nāma-Viveka*, the editor, Dr. V. Raghavan states "by speaking of the *Nāma* as

'Upeya' Upaniṣad Brahman probably meant nothing more than what the Bhāgavata does, when it says that liberated souls for ever serve God and sing His praise in the spirit of *ahaitukī bhakti* (1-7-10 and 11-1-7).

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775. RAHURKAR, V. G. "Vedavedottara-Vāṇmaye Agastyar-ṣiḥ". *Rṣikalpanyāsaḥ*, 1970, 77—80.

Agastya is called the scer of the Rv. I. 165, 13—15; 166—169; 170—25; 171—178; 180—191. He establishes refriendship between Indra and Maruts. *MBh.* connects Agastya with three important deeds—Indraparājaya, Vindhya-parābhava, and Samudra-Vijaya. Ilavilā was married to Pulastya whose sons were Vaiśravaṇ Ailavila and Kubera. Kubera had four sons—Nalakūbara, Rāvaṇa, Kumbhakarṇa, and Vibhīṣaṇa and one daughter—Śūrpaṇakhā. Except Kubera, all the Paulastyas were called Rākṣasas. Pulastya adopted the son of Agastya. Thence forward, Paulastyas were called Agastyas. In the *Matsya Purāṇa* 202, 10-11, the son of Agastya adopted by Pulaha is called Dr̥ḍhāsya. So Paulahas became Agastyas. In *Matsya Purāṇa* 145-114-115, Idhmavāha, the son of Agastya is said to have been adopted by Kratu. Hence Kratus became Āgastyas.

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tās. In the Brāhmaṇas Viṣṇu is referred to as dwarf. The Vāman legend is found in the epics and the following Purāṇas: Vāmana Purāṇa chs. 2-10; 50, 51, 62-66; Agni Purāṇa 4-5 ff; Bhagvad P. Skandha 8, chs. 15-23; Bhaviṣya P., IV-76; Brahma P. chs. 73, 213; Karma P., I. 17 Matsya P., chs. 243-5; Padma P., I. 30; VI, 266-67; Vāyu P., II. 36. 74-86; Viṣṇudharmottara P. I. 21. 4-32; I. 55, 1-56; Skandha P., I. 1. 17. 276-19. 63; 5. 3. 151. 11-13; 7. 1. 114. 1-11; 7. 2-14. 8-83; 7. 2. 18. 201-19. 4; 7-4-18. 10-14; MBh. 3. 272. 61-76; Harivaṃśa 3. 65-72; Rāmāyaṇa I. 29.

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differences from the Chinese ($X^2=9.47$, d. f.—1) and Japanese ($X^2=4.32$, d. f.—1) of Mongoloid population and some other Caucasoid groups of Indian population. But there found no significant differences with the Izhavas of Kerala ($X^2=0.07$ d. f.—1) Nagroes ($X^2=0.28$ d. f. 1).....In case of arm folding the Meiteis show significant differences from the Kayasthas. ($X^2=5.66$, d. f.—1), Japanese ($X^2=4.61$, d. f. 1) and highly significant difference from the Korkus ($X^2=10.37$, d. f.—1) but on the other hand they do not show significant differences from the Bengali Brahmins ($X^2=1.92$, d. f.—1) and Negroes ($X^2=2.75$, d. f.—1). It is significant to note that for the same above trait the Khangabok-Heirok do not show significant differences with any of the groups compared".....Less frequency of the R pattern (48. 15%) in hand clasping and less frequency of the L pattern (48.15—) in arm folding among the Khangabok-Heirok females is an interesting phenomenon".

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Yājñavalkya recognised, under some restriction, the authority of the *Arthaśāstras* of Uśanas, Bṛahaspati and others in judicial matters. The views of Vijñāneśvara and others about Yājñavalkya's uncompromising attitude to Arthaśāstra have no basis to stand upon.

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Rev: *JIH*; XLIX, 1971, 339—340.

161. JHA, Khagesh. "Rājanītau vṛddha-Sanyogaḥ." *VS*, VII (1-2), 1969-70, 47—53.

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163. JHA, Indra Kanta. "Strīdhana O Vidyāpati". *JGJKSV*, XXVII (1—2), 1971, 119—123.

164. JHA, Jagadish Chandra. "Restoration of Indigenous Police in a tribal Area of Bihar and Bengal 1800". *PICO*, III (2), 1970, 661—67.

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The employment of the sons of the soil as police officers in place of the rapacious *darogas*, resulted in the marked improvement in the situation of the land and order.

165. JHA, V. N. "Varṇasamkara in the Dharma Sūtras : Theory and Practice". *JESHO*, XIII, 1970, 273—288.

166. KANGLE, R. P. "Some Recent works on the Kauṭīliya Arthaśāstra". *JASB*, XLIII—IV, 1970, 227—238.

Prof. J. Duncan M. Derrett in "A newly discovered contact between Arthaśāstra and Dharmasāstra : the role of Bhāruci" throws light upon the mutual relation between Bhāruci, Medhātithi and *Kauṭīliya Arthaśāstra*. To him, Medhātithi has taken over these passages from Bhāruci and not directly from *Kauṭīliya Arthaśāstra*.

According to Schlingloffs Medhātithi may be said to have derived these passages from Arthaśāstra sources other than *Kauṭīliya Arthaśāstra*. Medhātithi shows markedly different readings as compared with the text of *KA* but also reproduces some passages that are different in substance from what is found in *KA*. Medhātithi knew and made use of works on the Arthaśāstra other than *KA*. Dr. E. Ritschl and Dr. M. Schetelich wrote on "Some Problems of ownership-relation in *KA* with special reference to land". R. P. Kangle on the question of the relation between the *Tājñavalkya Smṛiti* and *Kauṭīliya Arthaśāstra* hold that *Tāj. Smṛiti* is indebted to the *KA*.

Verbal similarity between the two is very much remarkable. Dr. Friedrich Wilhelm has shown the great similarity between Vātsyāyana's *Kāmasūtra* and *KA* in construction and style. D. Schlingloff deals with the building of a fort as described in *KA* 2. 3. Prof. T.

Burrow takes up the question of the authorship and date of *KA* and holds that the author of *KA* is different from Cāṇakya and a period of about six centuries may well be supposed to separate them. Burrow favours the form Kauṭilya on the evidence of the manuscript. Again, he assumes that Kauṭilya himself had written a Bhāṣya on his work in sūtra form. T. R. Trautmann maintains that the reference to 6,000 ślokas in Daṇḍin's *Daśakumuḍracarita* means only *KA*. Further he maintains that "the practice of considering 32 syllables of prose as constituting a śloka is very ancient and the practice of counting the total number of syllables in a text is even older, going back to the *Anuvākānukramaṇī*.....the actual shortfall is due to losses suffered by the text".

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168. KOTHARI, Rajani. *Caste in Indian Politics*. New Delhi, Orient Longmans, 1970, 380. 185.00.

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Rev : *JASB*, XLIII—IV, 1970, 283—85 ; *JAOS*, 90 (2), 1970, 346—48.

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171. LOKHANDWALA, S. T. "Muslim Personal Law And a Uniform Civil Code for India". *Bulletin*, IV (3), 1970, 13—16.

172. MABBETT, I. W. *Truth, Myth and Politics in Ancient India*. New Delhi, Thomson Press, Ltd., Pub. Div., 1971, 158. 30.00.

173. MADAN, Atam Prakash. "Strīdhana or women's Property in Indian Law ; An Appraisal of its concept and contexts". *Vij*, IX (1), 1971, 85—108.

174. MAHALINGAM, T. V. *Administration and Social Life under Vijayanagar*. Pt. I. Univ. of Madras, 1970.

175. MAJUMDAR, A. K. "British Attitude to Communal Politics (Last Phase)". *BhV*, 30 (1—4), 1970, 95—132.

176. MALCOLM, John. *Political History of India*. (2 Vol.) New Delhi, Motilal, 1970, 390, 464 Rs.90.00.

177. MALAVIYA, Ramchandra, *Nītiśākyāmṛtam*. Varanasi, Chowkhamba, 10.00.

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178. MANU, *The laws of Manu*. New York, 1970, 758 (SBE, 25). DM 18.50.

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179. MCLANE, John R. (Ed.) *The Political Awakening in India*. Englewood cliffs, Prentice-Hall, Inc., 1970, VII, 182 \$ 5.95.

Rev : *JAS*, XXXI (1), 1971, 212—213.

180. MISRA, B. B. *Administrative History of India*. Bombay, 1970, 687, Rs. 100.00.

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182. MOTWANI, Kewal. *Manu ; The Origins of Social Thought*. B.—91

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183. MUKERJI, Shobha. *The Republican trends in ancient India*. Delhi, Munshiram Manoharlal, 1969, XV, 220. 26.00.

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On recreation, plays, festivals, Holi, Customs, Vratas, Śakunas, Belief in the existence of bhūta-pretas and in the efficacy of mantras.

273. HANDA, Devendra. "Rājasthānī Loka Veṣa-bhūṣā ki pratīka : Pallū se prāpta eka laghu Mṛṇmūrti" *RBh*, XIII, (4), 1971, 7—8.

A beautiful representation of the folk-art of Pallū g'ṛ̥ṇi.

274. HIEBERT, Paul G. "Treasure-Lore in India's Great And Little Traditions" *Folklore*, XI (10) 1970, 364—361.

Describes the tales relating to hidden treasures from Jātakas and Indian tradition.

275. HUTTON, J. H. *The Angami Nagas*, OUP, 1969, 499. 40-00.

Rev : *Folklore*, XI (7), 1970, 272.

An Account of the Naga tribes, their domestic life, hunting, fishing, agriculture, food, games, their religious beliefs and observances, ceremonies, traditions etc.

276. JAIN, Ramesh. "Rājasthānī Loka-kathāō mē abhiprāya aur Kathānaka rūḍhiyō kī Sīmā rekhāyē". *RBh*, XII (3—4), 1970, 31—B.

277. JAIN, Ramesh. "Mānava kī aitihāsika jīvanayātrā, mūla pravṛt̥tiyō se sambaddha abhiprāyō kā lokikaraṇa". *RBh*, XIII (4), 1971, 63—70.

278. JIYAUDDIN AHAMAD, *Bihāra ke Ādivāsī*. Delhi, Motilal Banarasis, 1970, 198, Rs. 7-00.

279. JOSHI, Prayaga. *Kumaunī Loka gāthāyē*. Dehradun, Jugal Kishore, 1971, 10,279, 19-00.

Folktales of Kumaun (U. P.) in Kumauni, with Hindi Translation.

280. KEVALIA, Madan. "*Rīti kalīna Lokasanskṛti*", *RBh*, XIII, (4), 1971, 46—53.

Throws light on the beliefs, superstitions, festivals, sayings, proverbs etc. of the common man—found in the Rīti literature, the so-called Darbārī literature.

281. KITTEL, F. "Coorg superstitions, *IA*, II, 1971, 47.

282. KRISHNA MURTY, K. Radha. "The Psychology of Folk Society And its Songs", *Folklore*, XI, (9), 1970, 341—345.

Nature of folk-society ; Nature of folk-songs.

283. MAHANTA, Radhamohan. "Ricksha in the Orbit of Folklore of North Bengal", *Folklore* XI, (4), 1970, 126—128.

284. MAHAPATRA, P. K. "The Baul Cult" *Folklore*, XII, (6), 1971, 218—228 XII (7), 258—67.

The transformation and sublimation of human impulse leads to attain the ultimate reality.

The bauls discard the religious practices such as prayers, image worship and other austere practices and philosophical reasoning, pursuit of knowledge etc. for realising the ultimate reality. To them all the religious formalities and paraphernalia lead to the wrong way. The ultimate reality dwells in the human body and that can be realised through intense human passion and impulse by which the physical self is destroyed.

285. MAHAPATRA, Piyushkanti. "The Baul Cult" *Folklore*, XII (4), 1971, 126—133.

The Baul songs which are the religious literature of the Bauls are literary exposition of their mystic experiences. These songs are full of subtle sentiment, devoted fellyings and innate emotion. Therefore these are very popular.

286. MAHAPATRA, P. K. "The Baul Cult", *Folklore*. XII, (8), 1971, 175—310.

The importance of *guru* for attaining the realisation is described in many Baul Songs.

287. MAHAPATRA, P. K. "The Baul Cult". *Folklore*, XII (5), 1971, 167—175.

"The human love with all its feelings and emotions signifies the eternal love and it also can be elevated to transcendental plane of eternal love. Therefore, the ultimate realisation can be attained through human love elevated to a transcendental plane by formal religious practices of secret *sadhana*"....The beliefs, customs and religion of the Baul sect hold to some extent the heritage of Buddhist Sahajiya cult, Vaiṣṇava Sahajiya Cult, Tantricism and Sufi-ism but has its own distinctive features and characteristics peculiar to itThe cult incorporates the yogic practices which by way of the concentration of mind through the full control of sensual organs lead to the subjective idealistic love of the sublime plane to realise the Absolute, the eternal true existence dwelling in the human body, their religious attitude is purely a subjective psychological discipline".

288. MAITY, P. K. "Dharma Thakur of Bengal And His Association with Human Fertility". *Folklore*, XII (3), 1971, 81—94.

A critical analysis of the methods of Dharma Worship and of the internal evidence of the literature ; Dharma Thakur—a god of varied nature in the Bengali liter.,

worshipped not only for offspring but also for the curing of diseases and obtaining wealth. The origin of Dharma cult lies outside the fold of Brahmanical Hinduism and among the non-Aryan people.

289. MAITY, Pradyot Kumar. "Manik Pir Worship At Tamralipta". *Folklore*, XI (5), 1970, 166—176.

History of Manik Pir at Tamralipta (Midnapore district), methods of worship, priestly function and sacrificial offerings, purposes of worship.

290. MALLICK, Ratna and others. "Life, Superstitions and Customs in a Bengal Village" *Folklore*, XI (II), 1970, 409—420.

291. MALLIK, Madhusudan. "The Cult of the Tree". *IPhC*, XVI (2), 1971, 122—131.

292. MISHRA, Bhabagrahi. "The concept of Applied Folklore in Verrier Elwin's Work". *Folklore*, XII (1), 1971, 1—11.

"Elwin not only influenced but shaped some policies of the Government of India The concept of applied folklore as understood and undertaken by Elwin stands par excellence on a synthesis of the history of ideas and scientific methodology. This synthesis sprang from his desire to help the tribes overcome their fears and conflicts". (p.11.)

293. MOHANTY, Shanti. "*Folk tales of Orissa*" New Delhi, Sterling Pubs, 1970, 119 (Folk tales series, 4). 10-00.

294. MUDIRAJ, G. N. R. "Folk-Deities of Telangana" *Folklore*, XI (2), 1971, 47—50,

Describes the important folk-deities of Telangana and their significance in the life of the rural population.

295. MUKHERJEA, Charulal. "Baha—The Santal Festival" *Ind. Railways*, XIV (12). 1970, 854—856.

About Baha fistival of the Santals, a proto-Australoid tribe.

296. MUKHOPADHYAYA, Dilip. "*Uttar Rarher Lok Sangeet*", Calcutta, Kalyani Prakashan, British India Street, 1971, 160, 6.00.

Rev : *Folklore*, XII (5), 1971, 198.

Treats the folklore of the region of Uttar Rarh (Bengal).

297. NAGAR, Malti. "Folk Ornaments in Mewar". *BDCRI*, XXXI—XXXII, 1970—72, 168—173.

Describes various types of ornaments worn on head, ear, nose, wrist, arm, fingers, toes, feet, by the people of Mewar in every day life. Religious ornaments such as amulets are also worn to ward off evil spirits.

298. NAIR, P. Thankappan. "Origin of Poisonous and Non-Poisonous Snakes". *Folklore*, XII (II), 1971, 411—412.

An ādi folktale.

299. NARSIMMIYENGAR, V. N. "Legend of the menhirs of Maisur". *IA*, II, 1971, Rep., 1971, 133.

300. NARASIMMIYENGAR, V. N. "Legend of the origin of the Tungabhadra River". *IA*, I, 1971, 212.

301. NARAYAN, Ved Prakash. *Thieves in my House*. (Four Studies in Indian Folklore of Protest and Change). Varanasi, Vishvavidyalaya Prakashan, 1969.

Rev : *JAOS*, 90 (2), 1970, 414.

Ch. I An Indian Folk view of the West and Western Institutions.

Ch. II : The story of a system which tried to take from the Indians a cultural heritage to maximise gain for the sugar planters.

Ch. III: Protest songs of East Indians on the West Coast, U. S. A.

Ch. IV : The Bhajnopadeshaks or bhajniks, professional folk composers and singers who sing to encourage social reforms.

302. OJHA, Dinadayal. "Rājasthānī Lokagītō mē Khanija padārtha". *RBh*, XIII (4), 1971, 1—6.

Gold, silver, kāsī, pītal, copper, bījal Sār.

303. OSMAN, Mohd. Taib. "William Crooke : An Appraisal of his contributions to Folklore Studies And Ethnography of India". *Folklore*, XII (6), 1971, 200—217.

".....the raw materials that he had raked up together from the vast land of northern India will always remain a useful treasure of knowledge and a perpetual reminder of a man who went beyond the call of his normal duty to understand his fellow men better".

304. PANDE, Trilochan. "Themes of Indian Folksongs". *Folklore*, XII (8), 1971, 424—434.

Presents a true picture of the Indian culture ; reference of auspicious objects such as the bell, waters of holy rivers etc. in celebrating a function ; readiness of gods and goddesses to help the human beings ; importance of Ganga and Yamuna ; the description of Paurāṇika stories ; Ancient epic figures depicted as behaving like ordinary men and women in their day-to-day life ; unity of North and South through legendary figures of religion and mythology ; unity of purpose—domestic rituals, fasts and other religious performances mostly related with women folk ; social, economic and political conditions such as famine, hunger, poverty, national awakening ,.....the spinning wheel etc. Songs are connected to

each other in their content and expression but regional influences also play a great part.

305. PANDYA, Rasiklal Maniklal. "Rajasthan aur Gujarat ke Lokagītō mē rasa-dṛṣṭi". *RBh*, XII (3—4), 1970.

Tr. from Gujarati to Hindi by Prakash Parimala ; no page numbering.

306. PARMAR, Shyam. "Loka Sāhitya : Punarmūlyāṅkana ke Sandharbha mē". *Viṇā*, 44 (6—7), 1971, 80—90.

307. PARMAR, Shyam. "Gudnā : nṛtattva evaṁ Itihāsa ke Sandarbha mē". *RBh*, XIII (1), 1970, 49.

Aṅga-Ālekhana is for obtaining beauty and good luck. In some tribes it has ceremonial and social importance. The designs depicted on the various parts of the body symbolize the essential things of the human being. The designs are the footprints of Rāma, temple, Sun, Swastik, Hanuman, Om syllable, cow, monkey, camel, horse, peacock, flower, tree, Bilva-phala.

308. PARMAR, Shyam. "Prelude to Ethno-Musicology in India". *Folklore*, XII (1), 1971, 20—29.

309. PARMAR, Shyam. "Folk Dances of Madhya Pradesh". *Folklore*, XII (5), 1971, 188—193.

Dances—Gaur ; Mandri ; Har Endanna Hulki ; Mandri ; Karma ; Rina ; Sua ; Saila ; Bhagoria ; Gavar ; Ger ; Loor ; Pali ; Lehangi ; Garbi ; Dandia ; Lota ; Matki ; Phulpali ; Rai ; Phag ; Bilma ; Chathora ; Gendi ; Godo ; Goncho ; etc.

310. PARMAR, Shyam. *Malvi Lok-Sahitya (Folk-Literature of Malwa)*. Allahabad, Hindustan Akademy, 1969, 20.00.

Rev : *Folklore*, XI (2), 1970, 472.

311. PEREIRA, José and others. *Konkani Folk Songs. A Sheaf of Deknnis*. Bombay, The Konkani Cultural Asso., 1967, 84.

Rev : *Ar. Or.*, 39 (1), 1971, 116—117.

Contains over 30 Konkani folk songs, together with notation and mostly translated into English.

312. PRAKASH, Parimal. "Jantra-Tantra jādū Tonā". see *Religion*.

313. PRAKASH PARIMAL. "Loka evaṁ Śiṣṭa Sāhitya kī dhāraṇā mūlaka bheda rekhāyē". *RBh*, XII (3—4), 1970.

314. PRAKASH, PARIMAL. "Cauboli mē Loka tattva". *RBh*, XIII (1), 1970, 41.

On folk-elements in Chauboli.

315. PRASAD, Harish Chandra. "A Bibliography of Folkloristic Studies in Bihar". *Folklore*, XI (8), 1970, 288—309.

Folklore, XI (7), 1970, 258—271.

316. PRASAD, Harishchandra and Sengupta, Gita. *A Bibliography of Folklore of Bihar*. Calcutta, Indian Publications, 1971, 96 (Indian Publications Folklore Series, 17). 25.00.

Covers books articles, theses etc. of Bihar published in English and Hindi upto year 1965; Four divisions—English Books, English articles, Hindi Books, Hindi articles.

317. PUROHIT, Mohan Lal. "Rājasthānī Loka Gīta—eka Sāṅgītika Pakṣa". *Hindustānī*, XXXII (1), 1971, 28. 84.

318. RAO, N. V. Kameshwara. "Marriage and Kinship as Depicted in Andhra Folklore". *Folklore*, XI (11), 1970, 394—405.

Describes marriage songs, marriage ceremony, Kinship relations, proverbs (depicting hostile relationship between a woman and her mother-inlaw. The songs are important

for Social Anthropologists for studying the nature of the relationships between different members of a joint family in rural Andhra Pradesh.

319. RATHAUR, Sagat Singh. "12 Vi Śatī mẽ pracalita gadhotarā gāla kī Loka-paramparā". *RBh*, XIII (3), 1971, 5—7.

An inscription, called Gadhotarā gāla is found near Chandravatī city in Abu. It depicts a donkey playing with a woman. This clearly mentions the Rajasthani tradition of *gadhotaraigāl*.

320. RATHAUR, Sagat Singh. "Mr̥ṇmūrtiyō mẽ prāpta Rājasthānī loka Sanskr̥ti". *RBh*, XII (3—4), 1970.

Art came into existence through the medium of earth.

321. ROY, Khagendranath. "Radha in the Eye of the People of Tarai Region of Himalayan Tract". *Folklore*, XI (11), 1970, 421—429.

Presents some lyrics in the original language which depict the pangs of separation felt by Rādhā.

322. SAHAL, Kanhaiya Lal. "Abhiprāya aur Kathānaka rūḍhi-eka punarmūlyāñkāna". *RBh*, XII (3—4), 1970—118.

323. SARKAR, Jayanta. "Village Girls: As Portrayed in Tusu Songs". *Folklore*, XII (6), 1971, 229—235.

Presents a few Tusu-songs which are sung by the unmarried girls in chorus and in which reflects the daily life of the villagers, their happiness and sorrows and affections of the parents towards their daughters. The girls take Tusu as their daughter and not as goddess.

324. SATYENDRA. "Loka Vartā kī Vyāpakatā aur arthvattā". *RBh*, XIII (1), 1970, 42—47.

325. SEN GUPTA, Gita. "Addenda to a Bibliography of Folklore Studies in Bihnr". *Folklore*, XI (2), 1970, 452—471.

325. SEN GUPTA, Sankar. "Two Folktales of Bengal". *Folklore*, XI (8), 1970, 241—249.

(1) crow and the sparrow, (2) once upon a time.

327. SHANTIBHAI ACHARYA. "A Ghodhri Tale : Bhimo, A Cowherd". *Folklore*, XII (8), 1971, 311—313.

A folktale from Gujarat.

328. SHARMA, B. N. "Vāmana in Literature and Art". *Purāṇa*, XII (1), 1970, 54—64.

329. SHARMA, K. K. "A Note on Ballads with Special Reference to Rajasthan". *Folklore*, XI (3), 1970, 100—104.

Ballad—a story told in song.

330. SHARMA, Manohar. "Rājasthānī bātō kā Uddeśya". *RBh*, XIII (2), 1971.

There are four aims of the bātas : To preserve Historical data ; character building ; moral education, recreation.

331. SHARMA, Manohar. "Rājasthānī bātō mē lokaviśvāsā". *RBh*, XII (2), 1970, 63—74.

Throws light on the belief concerning Śiva Pārvatī, Śakti, Yoginī, Lakṣmī, Apsarā, Gangdharva, Nāga, Yakṣa, Bhairava, Khetarapāl, bhūta-pretā, mantra-tantra, Śakuna, Svapna, in the Rājasthānī bātas.

332. SHARMA, Manohar. "Rājasthāna kī laukika sūktiyā". *ŚP*, XXII (3), 1971, 45—48.

333. SHASTRI, S. S. "Folk Songs And Dances of the Gaddi's". *Folklore*, XI (3), 91—94.

The Gaddis are the inhabitants of the village Brahmaur district.

334. SHASMAL, Kartick Chandra. "A Case Study of Bauri Marriage". *Folklore*, XI (1), 1970, 24—33.

A study of rites and rituals of marriage among the Bauris of Hooghly district (W. B.). These have no priest. A member of their community acts as a priest.

335. SHASTRI, Ramaswarup. "Bundelkharṇḍa mē Śīśu Janmotsava". *VJ*, 19 (4), 1970, 13—15.

336. SHASTRI, Ramaswarup. "Bundelī Vivāha ke gīta". *VJ*, 20 (8), 1971, 40—44.

337. SINGH, Anima. *Maithilī Loka gīta*. Calcutta, Loka Sahitya Parishad. 1970, 648. 20.00.

Folksongs with musical notations.

338. SINGH, Indradev. *Loka Sahitya*. Lucknow, 1971, 12, 224. 8.00.

A study of Hindi folk literature.

339. SINGH, Roop. "Famine And Folksongs of the Bhils of Rajasthan". *Folklore*, XII (3), 1971, 95—98.

340. SINGH, Sher. "Mahun Nag Fair". *Folklore*, XI (10), 1970, 389—392.

341. SINHA, Purnima. "Folk classical continuum in Indian Music". *Folklore*, XI (1), 1970, 9—19.

342. SIRCAR, P. C. *Indian Magic*. Delhi, Hind Pocket Books, 1970, 133. 3.00.

343. SIRCAR, P. C. *History of Magic*. Calcutta, Indrajal Pubs., 1970, 104. Rs. 10.00.

344. SUDHENDU CHANDRA. "A Study of the Folksongs of the Nicobarese of Car Nicobar Island". *Folklore*, XI (6), 1979, 201—211.

345. TOPNO, Sem. "Romantic Life of the Epic Hero Krishna As Depicted in the Folk Song of Mundas". *Folklore*, XI (2), 1970, 40—46.

346. UJVAL, Jagadish. 'Rājasthānī Lokapaheliyā Va Āḍiyā : eka adhyayana'. *RBh*, XII (3—4), 1970, 16—B.

347. UPADHYAYA, D. S. "Sikki—Folkart of North-Bihar". *Folklore*, XI (1), 1970, 20—23.

348. UPADHYAYA, H. S. "Child Ballad Number 268 And its Comparable Tales in India". *Folklore*, XI (10), 1970, 362—368.

349. UPADHYAYA, Krishnadev. *Loka Sahitya ki Bhamika* Allahabad, Sahitya Bhavan, 1970, 20, 371. 15.00.

350. UPADHYAYA, Krishna Dev. "Europe mē Loka Sāhitya ke Adhyayana ki Pragati". *RBh*, XIII (2), 1971, no page numbering.

351. UPARETI, Kundana Lal. *Loka Sāhitya ke pratimāna*. Aligarh, Bharat Prakashan Mandir, 1971, 320, Rs. 10.00.

A Study of folk literature.

352. VARMA, Anjali. *Tales from Rajasthan*. New Delhi, Hemkunt, 1970, 10.00.

353. VAUDEVILLE, Charlotte. "Bārahmāsā : A comparative Study". *PICO*, III (2), 1970, 890—94.

No Sanskrit Bārahmāsā is found ; belongs solely to the Vernacular literatures found mostly in the form of unwritten floating tradition of rural folksongs : Sometimes identified with the Chaupāī ; two types : didactic Bārahmāsā and the lyrical Bārahmāsā ; *Caumāsā*, a primitive folk type from which the viraha Bārahmāsā is evolved ; connection between viraha and the rains ; the existence of the feminine songs of the rainy season on the viraha theme available in Skt., Prakrit ; Apabhraṃsa and the Vernaculars of western India ; Chaumāsā and viraha Bārahmāsā originated in North-western India ; appears late in Bengali literature after the development of Krishnaite Vaishnavism.

354. VIDYARTHI, L. P. and Chauly, G. *Bihar in Folklore Study*. Calcutta, Ind. Pubs., 1970, 288. 25.00.

355. VIJAY KUMAR. "Rājasthāna ki Lokasaṃskṛti kā Prācīna Kendra : Tilvāḍā". *RBh*, XIII (3), 1971, 33—37.

excavation at Tilvāḍā and Bagor ; remains of Stone Age—stone implements of different blades, clay vessels, ornaments.

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357. WALHOUSE, M. J. "Folklore". *IA*, III, 1971, Rep. 161—162.

358. WATTS, Neville A. *The Half-clad Tribals of Eastern India*. Bombay, Orient Longman, 1970, IX, 153, Rs. 30.00.

359. WEST, E. W. "Notes on witchcraft and demonology" *IA*, II, 1971, Rep., 13.

360. ZBAVITEL, Dusan. "Folk-Poetry and the Classical Bengali Literature". *PICO*, III (2), 1970, 895—96.

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CASTE AND SOCIETY

361. ACHARYA, Nandakishor. *"The Cultural Polity of the Hindus"*. Bikaner, Surya Prakashan Mandir, 1971, 136, Rs. 16.00.

362. AHUJA, Ram. "Social Change and Non-violence," *S. Soc.*, II (2), 1971, 64—71.

363. AMBEDKAR, B. R. *"Who were the Shudras How they came to be the fourth Varna in the Indo-Aryan Society"*. Bombay, Thackers, 1970, XXII, 268, 25.00.

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364. ATAL, Yogesa. "Caste in Indian Politics." *E. Anthro.*, 24 (3), 1971, 309—318.

365. BADEIV-POWELL, B. *The Origin and Growth of Village Communities in India*. Newyork, Johnson Rep. Corporation, 1970, VI+155.

First published in Newyork, London. 1899

On race and clan, villages before 1870; agricultural races in India etc.

366. BASU, Jogiraj. "*Recognition of Merit in Caste System in Ancient India*". *JGJRI*, XXVI (1—3), 1970, 685—694.

Merit was the important factor in determining caste in ancient India.

367. BETEILLE, Andre. *Castes: Old and New*. Bombay, Asia Pub. House, 1969, 8+254, 25.00.

Rev; *E. Anthro.*, 24 (1), 1971, 106—109.

368. BHATANAGAR, *Crisis in Indian Society*. Delhi, National, 1971, 217. 30.00.

369. BHATTACHARYA, Sudhibhushan. "*Identification of Some Ancient Indian Tribes*". *JAS*, X (1—4), 1970, 90.

370. BISWAS, A. R. *The Metrics of Legal Philosophy*. Calcutta 1970, 63, 4 figs, ill. D. M. 10.—

Tries to measure the concepts of legal philosophy in terms of social mathematics.

371. BOGARDUS, Emory S. *Development of Social Thought*. Bombay, Vakils, 1970 (rep.), 700, 9.00.

372. CAKRAVARTY, Ramkrishna, "*Gotras and Pravaras*" *JAIH*, III (1—2), 1969—70, 263—264.

A Seminar at the Centre of the Advanced Study.

The names of *gotras* and *pravaras* are generally spelt and pronounced wrongly and on this subject the *Panjikas* and *kriyākāṇḍavāridhi* etc. cannot be relied upon. *Pravaras* were recited at the beginning of the sacrifice to indicate the family connection of the *yajamāna* with some Ṛṣi. The correct forms of *Kaśyapa*, *Bhāradvāja* etc. are *Kaśyapa*, *Bharadvāja*.

373. CHATTOPADHYAYA, H. P. *Indians in Africa. A Socio-*

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Gives an account of the Indian life in Africa.

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Throws light on the geographical conditions, social and educational systems of India.

376. CHRISTOPH, Von Furer—Haimendorf. "Tribes and Hindu Society". *CIS*, V, 1971, 24—25.

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378. DAMANT, G. W. "A Sudra Custom in Koimbatour" *IA*, III, 1971, Rep, 32.

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Pure & impure, Sacred & non-sacred, Hierarchy and Reciprocity, Sacred and non-sacred.

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381. DEVANANDAN, P. D. and others, (Ed.) *The Changing Patterns of Family in India*. Bangalore, Christian Inst. for the Study of Religion and Soc., 1966, 223. 7.50.

Rev : *E. Anthro.*, 24 (1), 1971, 119—120.

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383. DONGERKERY, Kamala S. *Jewelry and Personal Adornment*

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Rev : *IAC*, XX 2), 1971 73—74.

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Jewelry from the Vedic and Epic ages upto the modern
fashions and styles ; various types mentioned in
Skt. literature, tribal ornaments and Folk Jewelry.

384. DRAGUHN, Werner. *Entwicklungsbewusstsein und Wirtschaftliche Entwicklung in Indien*. Wiesbaden, Otto Harrassowitz, 1970, 288 (Schriften des instituts für Asienkunde in Hamburg, Bd. 28) DM 58.

Trends of economic development in India.

385. DUMONT, Louis. "On Putative Hierarchy and Some Allergies to it". *CIS*, V, 1971, 58—81.

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Twelve essays on socio-economic and cultural values in the present day world, with special reference to Indian conditions.

387. DWIVEDI, Rajendra Prasad. "Gārhaṣṭhyāśramasya mahattvam" *Prajñā*, 17 (1), 1971, 53—66.

388. FRYKGBERG, Robert Eric. *Land Control and Social Structure in Indian History*. Univ. of Wisconsin Press, 1969, XXI, 256. 10.00.

Rev : *JAOS*, LXXXX (4), 1970, 596—598.

389. GANGRADE, K. D. *Community Organisation in India*. Bombay, Popular Prakashan, 1971, XIV, 200 Rs. 30.00.

Articles mostly published in various periodicals.

390. GHOSE, M. C. "Science of Sociology—Origin and Growth." *BRMIC*, XXI (3), 1970, 61—73.

Social thinking is found even in the *RV*.

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